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THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(In continuation from page 388.)

XI.....OF MERIT.

107. To do good actions with a view to establish our own merits, or to be thought meritorious, is to be influenced in our good actions by the love of recompense and not of goodness; for whosoever is desirous to be thought meritorious, is desirous also to receive a recompense for his merits. A person in such a case hath no regard to, and findeth no delight in, the satisfaction of doing good, but in the prospect of receiving a recompense; and this is not a spiritual, but a carnal and natural state of heart.

108. To do good actions, which are really so, it is necessary to do them from a love of goodness, that is, for the sake of goodness only. Persons under the influence of such love are unwilling to hear of merit; for they love to do good, and find their happiness therein; and *vice versa*, they feel an uneasiness at the very supposal that they do it from any selfish motives. It is in this case as in the case of friendship, and other connexions of relationship. A man doeth good to his friends because they are his friends; and to his brethren because they are his brethren, and his wife and children because they are his wife and children, and to his country because it is his country; and therefore in these cases he doeth good from a principle of friendship and of love. For the same reason it is usual with men of sense and understanding to protest, and endeavor to persuade others, that in the good which they do, they are not influenced by motives of self-interest, but by a real regard for the objects of their benevolence.

109. They who do good for the sake of reward, do it not from the Lord, but from themselves; because in regarding their own good they discover a principal regard for themselves; whilst the good of their neighbor, that is, of their fellow-citizens, of the society to which they belong, of their country, and of the church, is considered only as a means to promote that end. Hence it is, that in meritorious good, there is concealed a goodness which hath its foundation in the love of self and the love of the world; and such good is from man, and not

from the Lord; and all good which is from man is not good, but evil, in proportion to the influence of self and of the world therein.

110. Genuine charity and genuine faith, have no desire to appear meritorious; for charity findeth its greatest delight in the exercise of goodness; and faith findeth its greatest delight in the perceptions of truth; wherefore they who are under the influence of such charity and faith know very well the nature and meaning of goodness, that it is not meritorious, whereas they who have no such charity and faith, cannot separate from goodness, the idea of merit or desert.

111. The Lord himself teacheth that we ought not to do good with a view to recompense or reward: "If ye love them which love you, what thank have ye? for sinners also love those that love them, &c. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest," St. Luke vii. 32, 33, 34, 35. That man of himself can do no good, which shall have in it the real essence of goodness; we are further taught by the same divine authority in the gospel of St. John. "A man can receive nothing except it be given him from above," chap. iii. 27; and in another place, "Jesus said, I am the vine, ye are the branches; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing," chap. xv. 4 to 8.

112. Inasmuch as all goodness and truth are from the Lord; and nothing from man; and inasmuch as the goodness which is from man is not goodness, it is a plain consequence that all merit belongeth unto the Lord, and none unto man. The merit of the Lord is this, that he hath wrought salvation for mankind by his own power, and likewise that he continueth to save all those who do good from him. Hence it is that in holy scripture he is called just, or righteous, to whom the merit and righteousness of the Lord are imputed, and he is called unrighteous to whom are imputed his own righteousness and his own merit.

113. The satisfaction attending the love of doing good, separate from the consideration of recompense, is the reward which abideth to all eternity; for heaven and eternal happiness are insinuated by the Lord into the exercise of such disinterested goodness.

114. It is not inconsistent with a disinterested love of goodness to think, and to believe, that they who do good are admitted into heaven, and likewise that good is to be done with a view to gain admission into heaven. Men may act under the influence of such persuasion and belief, without regarding recompense as the end of their good actions, and without placing any merit in them; for they who do good from the Lord are so persuaded and do so believe. Nevertheless, if men think, believe, and act according to such principles, and yet are not in the love of goodness for its own sake, they regard recompense as the end of their good actions, and place merit in them.

XII.....OF REPENTANCE, AND THE REMISSION OF SINS.

115. Whosoever will be saved must confess his sins, and do the work of repentance.

116. *To confess his sins* implieth a perception of evils, a discovery thereof in himself, and acknowledgment of them, a conviction of guiltiness proceeding from them, and self-condemnation in consequence of guilt. To do this before God, is to confess sins.

117. *To do the work of repentance* implieth a ceasing from sin, and the leading a new life according to the precepts of charity and faith, after confession made, and supplication out of an humble heart for the remission of sins.

118. Whoso maketh only a general acknowledgment that he is a sinner, and accounteth himself guilty of all evils, and yet doth not examine himself, that is, doth not see his sins, he maketh confession indeed, but not the confession of repentance; such an one, therefore, because he is unacquainted with his own evils, liveth after confession as he did before.

119. Whoso leadeth a life of charity and faith, he daily doeth the work of repentance; he reflecteth on the evils that are in him; he acknowledgeth them; he entreateth the Lord for power over them: for man of himself is continually falling, but by the Lord he is continually raised up, and led to goodness. This is the case with those who are under some influence and power of goodness; but those who are under the influence and power of evil are continually falling, and likewise are continually raised up by the Lord, with this difference, however, in the effect of the Lord's operation, that it doth not deliver them from evil, but only restraineth them from plunging into the depths of the greatest evils, whereunto of themselves they continually and forcibly incline.

120. In self-examination previous to repentance, a person ought to examine his thoughts, and the intentions of his will, and therein what he would do if he was under no restraint, that is, if the fear of the law, the loss of reputation, honor and gain, did not operate upon him. For the evils that are in man are in his thoughts and inclinations, and the sins which he committeth with his body, are all derived from thence. It is impossible therefore to do the work of repentance without an examination of the evils that are in the thoughts and the will; for in such a case men think and will after repentance as they did before, when nevertheless to will evil is the same thing as to do it. This is the nature of self-examination.

121. Repentance of the lips and not of the life is no repentance: It is by repentance of life, and not of the lips, that remission of sins is effected: The Lord is ever disposed to remit all men's sins, being in himself the purest and essential mercy; but still sins adhere to, and remain in men, however they may fancy them to be remitted, and are never removed but by a life directed and influenced by the precepts of a right faith. So far as man liveth according to such precepts, in the same degree his sins are removed; and so far as his sins are removed, in the same degree they are remitted.

122. It is generally supposed that sins, when they are remitted, are wiped or washed away, as filth is by water; but this notion is not just, inasmuch as sins are not wiped away but are removed, that is, man is withheld and preserved from them, whilst he is kept under the influence of goodness from the Lord; and whilst he is kept under the influence of goodness from the Lord, it appears as if he was without

sins, and therefore as if they were wiped away. Man also can be kept under the influence of goodness in no further degree than according to his advancement in a state of reformation. How man is reformed will be shown in the next treatise on the doctrine of regeneration. Whoso imagineth that the remission of sins is effected after any other manner is greatly deceived.

123. The remission or removal of sin is discoverable in any person by the following signs. He perceiveth delight in the worship of God for God's sake, and in serving his neighbor for his neighbor's sake, and therefore in doing good for the sake of good, and in speaking truth for the sake of truth: He is averse to all ideas of merit arising from any consideration of his charity and faith; he avoids and abominates evils, such as enmity, hatred, revenge, adultery, and the very intentional thought of such things. But the non-remission or non-removal of sins in any person is discoverable by the following signs: He worshipped God not for the sake of God, and serveth his neighbor not for the sake of his neighbor; thus he doeth good, and speaketh truth, not for goodness and truth's sake, but from some selfish and worldly motives. In all his actions he wisheth to aggrandize his own merits; he perceiveth no disgust or dissatisfaction in evils, such as enmity, hatred, revenge, and adultery, but under the pernicious influence of such sins he indulgeth his imagination in all the licentiousness of thought about them.

124. Repentance availeth, if the penitent person be in a state of liberty, but if he repenteth in a state of compulsion it is of no avail. States of compulsion may be various, such as sickness, dejection of spirits under some great misfortune, the terrors of approaching death, and likewise all circumstances of sudden fear which deprive a man of reason. When bad men in a state of compulsion make promises of repentance, and even begin the practice of virtue and goodness, they generally return to their former evil lives, when they are restored to a state of liberty. But it is otherwise with the good.

125. After a man hath examined himself, and acknowledged his sin, and done the work of repentance, he ought to remain steady in goodness to the end of his life; for if he afterwards relapseth to his former evil life, and embraceth it again, he is then guilty of profanation; for then he uniteth evil with good, whereby his last state is worse than his first, according to the words of the Lord: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none; then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept, and garnished; then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first," Matt. xii. 43, 44, 45.

A TREATISE ON THE NATURE OF INFLUX.

(*Continued from page* 409.)

IV.

That from the Sun of the Spiritual World proceed Heat and Light; and that as the Heat proceeding from it, is in its Essence Love, so the Light proceeding from it, is in its Essence Wisdom.

6. That divine love is expressed in scripture-language by the word fire, is well known; nor is it an unusual thing for preachers, in their prayer before the sermon, to pray that the heavenly fire may kindle holy desires and affections in the hearts of their hearers: The reason is, because fire corresponds to love as its proper emblem, and therefore is put for it:* Hence it was that God appeared to Moses in the bush under the form of fire, as likewise to the Israelites in Mount Sinai, and also commanded fire to be kept burning continually on the altar, and the lamps to be lighted every evening in the tabernacle, viz. as corresponding emblems of divine love and divine light or wisdom. That from this spiritual fire of love proceeds even sensible heat, appears from its effects in human nature, especially where the passion of love becomes exalted to any degree of fervent zeal; nay, the warmth of the blood, which is the vital heat both in man and other animals, is no other than the effect of that love, which is the proper principle of life in both: So likewise the hellish fire is no other than a contrary love of malice, discord, and violence.† Hence it is, according to the doctrine of correspondences, that divine love has its

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* That outward material nature does, in all its parts and productions, answer or correspond to things inward and spiritual, as the ectype to its prototype, or as face to face in a glass; many have had some glimmering sight of, and many traces of this knowledge are to be found in the wisdom of the ancients: Their mythology was founded in it, but it became lost in fable, and corrupted by the inventions of the poets. This doctrine of correspondences was originally the key to all mysteries, and the mirror of God in nature: It continued longest among the Egyptians, and was that learning in which Moses is said to have been skilled; their hieroglyphics are the last remains of it; but the knowledge of these, and of the language, which expresses spiritual things by natural, has now been long lost in the world, and only remains with our author, who is possessed of it. He asserts that the scriptures are chiefly written in this language of correspondences, and has given us large specimens of it in his interpretation of Genesis and Exodus, in his books called *Arcana Coelestia*, and in his numerous relations of the spiritual worlds.

† The hellish kingdom has also its corresponding representatives in outward nature, as well as the heavenly, viz. in poisonous and noxious plants and animals, the distemperature of the elements, &c. So likewise in men, who render themselves the subjects of its malign influxes. This may be pictured to us in the opposite characters and dispositions of a society of christians, animated with the spirit of divine love and philanthropy, and that of an incensed outrageous mob, inflamed with the wrathful fire of revenge and cruelty: Herein the properties of the two spiritual worlds manifest themselves in outward nature, in which, as in a theatre or material exhibition, spiritual good and evil are displayed.

visible representations to the angels in the spiritual world, under the form of a fiery sun like ours on earth, and that their sensible degree of warmth from it, is in proportion to their receptivity of that love from the God of Love. It follows by consequence, that their light from that sun has its manifestation according to the same law, for love and wisdom are inseparable companions, as essence and form; for the former manifests itself and produces its effects through the latter, according to the quality of its form: Analogous to this in our world, is the heat of the sun in spring-time, when, uniting with the light, it gives vegetation to plants, &c. and soon to fructification. But, indeed, common language testifies to this truth, as when it is said, that man's heart is warmed by love, and his understanding enlightened by wisdom.* I have often seen that spiritual light, which so far exceeds our natural light, that it may be called brightness itself, as signified to us by that comparison of our Saviour's raiment at his transfiguration, when they became "shining, exceeding white as snow, so as no fuller on earth can white them. Now, as spiritual light is wisdom, therefore our Lord calls himself, "that Light which lighteth every man;" and also "the True Light;" he being essentially the Divine Word, the Divine Truth, or the Divine Wisdom. It is commonly supposed that the rational part in man, which is called the light of nature, is from this natural world, whereas it proceeds from the light of the spiritual sun: Nor do external objects, rendered visible by the light of the natural sun, convey sight to the soul; but the soul, by its visive faculty, discerns them through the corporeal organs of vision: Were it contrariwise, physical, not spiritual influx would be established, which is contrary to the truth of our doctrine.

V.

That both this Heat and this Light communicate with man, the Heat with his Will, therein producing the Good of Love, and the Light with his understanding, therein producing the Truth of Wisdom.

7. It must be allowed by all who rightly consider this subject in its due extent, that every thing created by God has relation to some species of goodness or truth; therefore it is, that in man are two receptacles, called the will and the understanding, the former for the reception of good, the latter for the reception of truth, seeing that these two principles constitute his proper life: And as all good is from love, and all truth from wisdom, so they may be also styled the repositories of love and wisdom. Now, that good is the offspring of love, appears

* These forms of expression perhaps run through all languages, and with a thousand like instances, afford a proof of the doctrine of correspondences, or the analogy between spiritual and natural things, being, as it were, congenial to the human mind, or rather, by influx from the spiritual world, adapting the signs to the things signified by them: And as this appears by the consent of all languages, so especially among the eastern nations, whose parables, allegories, symbols, and emblematical forms of speech, bear testimony to this truth; and where human art and invention have the farthest departed from this original natural language, in any nation, we there find the greatest ambiguity and uncertainty introduced, and most occasion given for sophistry and equivocation.

from hence, that whatever any one loves, he consequently wills or desires it; and when that which he so desires takes effect, he ranks it under the denomination of good. In the like manner truth may be called the child of wisdom, as she is the essence and source of every species of truth. Truth, reduced to practice, has also in it the nature of good, and so is called the good of truth. Without a distinct and clear conception of these two receptacles of life in man, viz. the will and the understanding, we in vain seek to know the true nature of spiritual influx, since they are the proper recipients of it: The will receives the good issuing from the love-principle, and the understanding receives the truths which flow into it from the fountain of wisdom, and both originally from Jehovah God, who communicates them through the spiritual sun, in the midst of which he is more eminently present, and mediately by the angelical heavens: (or ministry of angels) Let it here be repeated, as touching these two receptacles of life, viz. the will and the understanding, that they are no otherwise distinct, than as the heat and light of the sun; and that as the will receives into itself the heavenly heat, which in its essence is love; so the understanding receives into itself the heavenly light, which in its essence is wisdom; and as the human mind receives its influx from the spiritual world, so does it in turn communicate the same to our words and actions; for speech derives its influx from the will through the understanding, as our actions do receive their influx from the understanding through the will, and therefore all they who allow of influx as operating on the understanding, but not also on the will, and build their reasonings on this supposition, know and treat their subject but by halves, and may be compared to persons who, having but one eye, can only see objects on one side of them; or to such as, having lost the use of one hand, awkwardly bungle with the other; or to cripples, who can only set one foot to the ground. Let what has thus briefly been offered, suffice on this proposition, viz. that spiritual heat influences the will of man, and therein produces the good of love, and that spiritual light influences his understanding, and therein produces the truth of wisdom.

VI.

That these two principles of Heat and Light, or Love and Wisdom, are emanations from God in one conjunctive Influx into the soul of man, and through it [the soul] into his mind, affections, and thoughts; and are thence derived into his corporeal senses, speech, and actions.

3. Spiritual influx has been considered and treated of till now, even by authors of sagacity and penetration, as beginning in the soul, and so passing into the body, and not as first proceeding from a higher source; and yet we believe, or pretend to believe, that every good and perfect gift, whether of goodness or true faith, issues from God as its fountain, and in no wise from the nature of man. Now whatever spiritual good is communicated from god to us, first enters the human soul, and through it passes to the rational mind, and so on to the corporeal system; and to go about to trace spiritual influx from any other original, would be to act like one who should first stop up the spring, and then seek for water at the stream; it is as though one should derive

the existence of a tree from its root, and not from its parent seed, or study to establish a conclusion without preceding principles; for the soul is not life in itself, but only the recipient of life from God, who is the only fountain of life in himself; and as influx must be from a principle of life, so consequently from God. In this sense we are to understand those words in Gen. ii. 7: "Jehovah God breathed into his nostrils the breath of lives, and man became a living soul:" by which expression is meant, the endowing man with the perception of what is good and what is true. Our Lord likewise declares concerning himself, "As the Father hath life in himself, so hath he given to the Son to have life in himself," John v. 26. Now he that hath life in himself is God, and the life of the soul is life proceeding from God, as then all influx is originally from a principle of life operating in and through its proper recipients, and as the first and principal recipient in man is the soul, therefore, in order to a right conception of the nature of influx, we must ground it primarily in God, and not in any intermediate cause; for otherwise we should take from it its first moving principle, and so establish a doctrine which might be compared to a chariot without wheels, or a ship without sails. This being the orderly proceeding in which this subject is to be considered, therefore we began it with treating of the sun of the spiritual world, in the midst of which is the residence of the great Jehovah, No. 5; and of the influx of love and wisdom, and consequently of life from its original source, No. 6 and 7; showing that life is communicated from God to man, first, to his soul; secondly, through that to his mind, or affections and thoughts; and lastly, to his corporeal senses, speech, and actions; such being the successive progress of life from first to last; for in man the soul is first in order, then the mind, and lastly the body. Now to the mind belong two vital principles, which constitute its proper life, viz. the will and the understanding; the life of the will is good flowing from love; and the derivations or offspring of the will are the affections: the right life or subsistence of the understanding is truth flowing from the fountain of wisdom, the derivations or offspring of which are the thoughts: And lastly, the life of the body consists in the corporeal senses, speech, and actions; and that these proceeding from the soul through the mind, have their manifestation in outward nature, according to the laws of order, is well known by every intelligent person. The human soul, as being the superior spiritual substance in man, receives its influx immediately from God; the mind, as an inferior spiritual substance, receives its influx from God mediately through the spiritual world; and the body being of that nature which is called material, receives its influx from God mediately through the natural world. That the good arising from love, and the truths proceeding from wisdom, are communicated from God to the soul of man conjunctively or in union, but in the instant of influx are separated or changed by those who are not the passive subjects of their operations, will be showed in what follows.*

* This doctrine of influx is not so to be understood as if it took any thing away from man's free-will, for without this liberty he would be absolutely incapable of regeneration, and of being confirmed in goodness. Angels and

FOR THE HALCYON LUMINARY.

The reader will have no reason to be offended with Baron Swedenborg for distinguishing between those books which have the internal sense, and those which have it not, when he considers the true ground and nature of such distinction. By having the internal sense, we are to understand the regular connexion and descent of divine truth from the Lord, first to the celestial kingdom, then through that to the spiritual kingdom, till it terminates in the natural or lowest kingdom of creation; for thus divine truth is accommodated to each respectively, according to the different degrees of reception in the inhabitants. It is in reference to this internal sense, in a peculiar manner, that the Lord is called the Word, as being the divine truth itself, which descended from heaven and was made flesh. The difference, therefore, between those books which have the internal sense, and those which have not the internal sense, may be, that the former, collectively taken, form one complete whole, and are the very and essential divine truth which connects heaven and earth together; whilst the latter may be only rays of spiritual light reflected from that divine truth, and not so immediately proceeding from the Lord himself. It may be proper here to caution the reader against any disregard to those books which are distinguished as not having the internal sense, inasmuch as they always have been, and no doubt will still continue to be, of great use to all christians, being composed by men who were under an high degree of illumination from God, and calculated (through divine grace) to lead the members of the church to a true understanding and practical knowledge of the spiritual sense of the Word. Indeed, of so great weight and authority does our enlightened author esteem the epistles and acts of the apostles, that in many parts of his writings he confirms the truth of his doctrine by quotations therefrom; particularly in his *Coronis, or Appendix to the Universal Theology*, where he divides the New Testament into the Prophetic, Evangelic, and Apostolic word. It may be expedient further to remark what our author says respecting the book of Job, "*That it is an ancient book, wherein, indeed, is contained the internal sense, but not in series*," or in regular and connected order. See the treatise *De Equo Albo*, or *Concerning the White Horse*, No. 16; and the treatise *Concerning the Sacred Scripture*, No. 20.

Again, those books which have the internal sense are written by

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devils are both alike free in their choice, the former in choosing the good, the latter in choosing the evil; but having confirmed themselves in their choice respectively, they change not. It is otherwise with man in this life, for here he may repent and change, for outward nature is the ground in which either good or evil by choice and habit gains a form in the soul, takes root and grows up to eternity; though here also, the power of inveterate habits may approach nigh to an impossibility of change. In this world man stands between the two kingdoms of good and evil: The angels of both have access to him, and solicit his choice and fellowship, and their "servant he is, to whom he is obedient," Rom. vi. 16.

correspondences; but those which have it not, are not written in that style and manner, and consequently have not that immediate communication with heaven which is effected by correspondences.

In confirmation of the above remarks, subjoined is an extract from a letter on this subject, written by Emanuel Swedenborg (from Amsterdam, the 15th April, 1766) to Doctor Beyer, Greek professor, &c. at Gottenburg, which may be depended on as genuine.

"With regard to the writings of Paul, and the other apostles, I have not given them a place in my Arcana Cœlestia, because they are dogmatic writings merely, and not written in the style of the Word, as are those of David, of the prophets, of the evangelists, and of the revelation of John.

"The style of the Word consists, throughout, of *Correspondences*, and thence has a direct and immediate communication with heaven, (see the Doctrine of the New-Jerusalem concerning the Sacred Scripture, No. 113) but the style of these dogmatic writings of Paul, and the other apostles, being different, their communication is only mediate, or indirect.

"The reason of this diversity of style is, that as the rules and regulations of the christian church were to be formed from these writings of the apostles, the same style as is used in the Word would not have been proper for the purpose; which required plain and simple language, suited to the capacities of all readers.

"Nevertheless, the writings of the apostles are to be regarded as excellent books, and to be held in very high esteem, inasmuch as they insist on the two essential articles of Charity and faith, in the same manner as the Lord himself has done in the gospels, and in the revelation of John; as will appear evidently to any one who studies those writings with attention.

"In my *Apocalypsis Revelata*, No. 417, I have pointed out that passage, Rom. iii. 28, which has been so misunderstood, and so imperfectly explained, as to have given rise to that erroneous doctrine of justifying faith, so fatally introduced into the reformed churches."

It should here be observed, that although Emanuel Swedenborg has not given a place in his Arcana Cœlestia to the writings of Paul and the other apostles, yet in most of his other works he freely makes use of their authority, by way of confirmation to the doctrine which he advances; for the light of confirmation being a natural light, it is allowable to establish truth by rational arguments, and even by observations drawn from the things of this world.

Let it be further remarked, that at the time of the apostles, there were extant some of the books of the ancient church, (now lost) which were written by correspondences, in the same manner as the book of Job. From these books it is possible the apostles might have extracted certain passages, and interspersed them in their epistles; as Emanuel Swedenborg, in an unpublished manuscript, expressly asserts, that the apostle Jude took the following passage from the ancient writings, viz. "*Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.*" This being written according to correspondences by Michael, are signified those who acknowledge the humanity of the Lord to be divine, and

who live according to his commandments. By the devil are meant those who deny the humanity of the Lord to be divine, and who defend faith alone, without a life of love and charity. By Moses is meant the Word; by his body the literal sense of the Word; and by bringing a railing accusation, or word of blasphemy, is signified the falsification of that sense. Hence appears what is signified by Michael disputing with the devil about the body of Moses, namely, a defence, on the one hand, of the doctrine of the Lord's divine humanity, and a life of love and charity, from the literal sense of the Word; and, on the other hand, a denial thereof, from the literal sense of the Word falsified. C.

FOR THE HALCYON LUMINARY.

A CONCISE DISCANT UPON THE MAJESTY, EXCELLENCY, AND PRECIOUSNESS OF THE SCRIPTURES:

IN A LETTER TO A FRIEND.

How precious are thy thoughts unto me, O GOD; how great is the sum of them. PSALM CXXXIX. 17.

SIR,

Heaven is my home, and I must use my wings; but your request respecting the majesty and beauty of the scriptures does not (I hope) take me unprovided, as the scriptures have been my meditation and my chief joy for many years. As they are the revelation of divine love, the ground of eternal hope, the guide of life, the fire of devotion, the treasure of infinite provision, the star that guides us to Jesus, whose riches are unsearchable, whose promises are inviolable, whose blessings are living springs, whose word is the rule of our conversation, and the hope of our glorification, which makes the scriptures like apples of gold in pictures of silver: I therefore readily grant you a concise answer to your request.

First, you ask, "wherein does the majesty and divine authority of the scriptures appear?"

Sir, the majesty of the scripture appears, as it is, a revelation of God, and from God, namely, of the glory of his love, nature, and perfections, in creation, providence and salvation; and the singular and god-like majesty of the scripture may be seen by its divine diction, its exalted style, its sublime ideas, which are so great, grand and glorious, that they are inexpressible. Having God for its author, salvation for its aim, and glory for its end; these are so weighty, so comprehensive, and so sublime, that we may well say, *how excellent is thy loving kindness, O God!* So great is the design, so important is the matter, so grand the end of divine revelation, that all other writings have a poverty, coldness and death upon them, when compared with the excellency, majesty and sublimity of the divine scriptures; here

Virgil's thoughts and Homer's ideas, so much admired, die with meanness and perish with poverty, when compared with the truth, the poetry, sublime simplicity, and divine familiarity, that shines from God through the mirror of the scriptures.

You secondly ask, "wherein does the beauty and preciousness of the scriptures appear, above all other writings?"

I answer, as it is a revelation of what we could never have known, had not God revealed it; or, its glory is divine, because it is a revelation of God, and from God, as his glory is only known to himself, so none could reveal it but himself, who is the being of all perfection, the centre of felicity, the fountain of happiness, the fund of blessings, the unoriginated spring of glory. The scriptures are the copy of his heart, the opening of his mind, the revelation of his love, and the testimony of his good will to the sons of men: hence it is they are called *the words of God, the oracles of God, the volume of the book, the sure word of prophecy*, which makes them, beyond comparison, mercies, the *ministration of glory*.

Likewise the beauties and preciousness of the scriptures appear, if we consider the marrow and matter they contain, namely, divine doctrines, sure mercies, certain prophecies, a glorious law, a gracious covenant, sweet privileges, precious promises, rich grace, a great salvation and glorious ordinances; that whatsoever they teach is truth, whatsoever they command is happiness, and whatsoever they reveal is precious: namely, Christ the promised seed, the divine *Shiloh*, the strength of *Israel*, the root of *Jesse*, the offspring of *David*, the rose of SHARON, the lily of the valley, the sun of righteousness, the morning star, the rock of ages, the foundation of Zion, the glorious MESSIAH, the divine *Philanthropos*, the gracious IMMANUEL, *which being interpreted is, God with us;* of whom the prophets sweetly sung; the angels proclaimed, the apostles preached; whom all the saints love with the highest admiration of his sacred name, because his name is the glory of the scriptures, the abstract of praise, the life of the promises, the feast of ordinances, the sum of all the types, the object of hope, the anchor of the soul, the centre and stay of the mind, as the CHRIST of GOD, and the salvation of Israel. Speak we of glory, he is glory in the abstract; of beauty, he is the perfection beyond compare, the chiefest of all, *fairer than the sons of men*, the standard bearer above ten thousand; speak we of grace, it is his name; of love, it is his nature; of glory, it is his being; of salvation, it is his praise; of faithfulness, it is the *girdle of his reins;* of truth, he is the Amen, the faithful and true witness. Thus the beauty and preciousness of the scriptures appear above all other writings, as they contain a revelation of so precious a saviour, in his names, characters, essential, personal, relative and eternal; as the *Alpha*, the beginning of the scripture; *Omega*, the end of the revelation.

Once more, the preciousness of the scriptures will appear if we consider their suitableness to our case, and the depths of consolation which they contain, as a spiritual Canaan flowing with milk and honey: these are depths unsearchable, mysteries profound, and glories incomprehensible: namely, revelation of the being and perfections of God, that is an eternal plenitude of bliss to his own nature, and derives an immense and everlasting happiness from his own essence,

who essentially possesses all that eternity can open in his all-sufficient and infinite mind; this appears as he has made known to us by his name JEHOVAH, which name denotes the being, essence, and possession of all glory.

Likewise the scriptures contain a precious revelation of the glories of the *incarnate union, which things the angels desire to look into.* To see dust and Deity united—The perfection of God and man shining in one person as the brightness of glory to men and angels. God himself dwelling in clay, the Word made flesh. God providing himself a sacrifice for sin, to become a man of sorrows, to tabernacle in flesh and blood, as his tent, his rest, and residence—his throne, his habitation and divine shekinah. *Without controversy—great is the mystery of godliness!* O the glories, the union-glories of this *man* with God—the royalties of this King, the preciousness and excellencies of this Jesus—This divine kinsman to us—This days-man with God for us. This is he who is the guide of *Israel*, the angel of God's presence, who has the key of the covenant, and who is God himself.

This divine omnipotent saviour props all nature with his arm—and commands heaven with a look, and saves every soul that trusteth in him. The angels adore him—seraphs praise him—thrones cast their crowns at his feet—thousands minister to him—ten thousand times ten thousand stand before him—Heaven worships him, all nature obeys him—and saints forever sing his name. This is the dear Immanuel whom we adore, in whom all glories meet and every perfection shines, whom the sacred scripture reveals. *In the volume of the book* [*says Christ*] *it is written of me:* thus it is that we enjoy *fulness*, felicity and familiarity with God, because our Immanuel is God with us; hence it is that his Father is our Father, and his God is our God for ever and ever, from the union of the human nature with the divine. Well may our Lord say, *search the scriptures.* Let them be, my dear friend, your employment, your element, your delight, to see the sure salvation that Christ has sealed with his blood, to search in the golden *Ore*, and among the silver veins of the *Bible*, for the saviour of sinners, who is more precious than rubies; for the word signifies, to search, to sift, to turn over and over, as one determined to find the treasure hid: To see the beauty, force and strength of every sentence, compare word with word, consider the connexion, what goes before and what follows; compare spiritual things with spiritual, which is the only key for the christian, or for the minister—unlock the sacred treasures, and to open knotty *texts*, dark passages and obscure places. Thus, my dear friend, by a divine blessing, and real love, with a diligent search, you will taste the sweetness, enjoy the great salvation, and see the beauty and preciousness of the scriptures above all other writings, and say with the sweet singer of Israel, *How precious are thy thoughts unto me, O GOD, how great is the sum of them!* Which is the earnest prayer of

Your obliged Friend, in the Gospel of CHRIST.

The following curious and valuable document, showing the number and the titles of the books written by the hon. Emanuel Swedenborg, is published at the request of a number of our subscribers.

A CATALOGUE OF BOOKS

WRITTEN BY

THE HON. EMANUEL SWEDENBORG.

IN CHRONOLOGICAL ORDER.

Those marked thus (*) are translated into English.

1. Annæi Senecæ et Pub. Syri Mimi forsan, et aliorum selectæ Sententiæ, cum Annotationibus Erasmi, et Græca Versione Scaligiri, Notis illustratæ, Upsalæ, 1709. This academical dissertation was the first work of our learned author; it was written when he was about twenty years of age.

2. Ludus Heliconius sive Carmini Miscellanea quæ variis in locis cecinit Eman. Swedenborg, Skaræ, 1710. A collection of Latin verses, which are pleasing proofs of the talents our author possessed in his early years.

3. Dædalus Hyperboreus, Stokolmiæ, 1716, 1717, 1718, in 4to. in 6 parts. Consisting of essays and remarks on some branches of Mathematics and Philosophy. These tracts were published in the Swedish language; the fifth has been translated and published in Latin.

4. An introduction to Algebra, under the title of the Art of the Rules, published in Swedish in the year 1717.

5. An attempt towards fixing the value of (Swedish) money, and finding a Standard for Measures, in such a manner as to suppress Fractions, and thus facilitate Calculation. 1719.

6. On the Position and Motion of the Earth and the other Planets. 1719.

7. Of the Height of the Tides, with proofs drawn from facts in Sweden, to show that the Flux and Reflux of the Sea was greater formerly than it is at present. 1719. We believe that the three last mentioned works were published in the Swedish language.

8. Prodromus Principiorum Naturalium, &c. An Essay on the Principles of Natural Things, or the way to Explain Experimental Philosophy by Geometry and Chymistry.

9. Nova Observata, &c. or, New Observations and Discoveries on Fire and on Iron, but more particularly on the Nature of Elementary Fire, together with a new form for constructing of Chimnies.

10. Methodus nova inveniendi, &c. or, A new method of discovering the Longitude, whether at Sea or on Land, by the Moon.

11. Modus Construendi, &c. or, The manner of constructing Docks for receiving Ships.

12. Nova Constructio Aggeris Aquatici, or, A new construction of Locks for raising Vessels.

13. Modus explorandi Virtutes Navigiorum, or, A mode of discovering the powers and qualities of Shipping. The six last mentioned tracts were printed at Amsterdam in 1721, and re-printed in 1727.

14. Miscellanea Observata, &c. or, A collection of observations on different objects of Natural History, particularly on Minerals, on Fire, and the Strata of Mountains. In three parts, which were printed at Leipsic; and a fourth, which was printed at Hamburgh, 1722.

15. Opera Philosophica et Mineralia. This work was printed under his own inspection, part at Leipsic, part at Dresden, in 3 vols. folio, in the year 1734. The first volume is entitled, The Principles of Natural Things, or New Essays on the Phenomena of the Elementary World, explained philosophically. The second, The Subterranean World, or a Treatise on Iron, and the various methods employed in different parts of Europe for the liquefaction of iron, and converting of iron into steel: of Iron Ore, and the examination of it; and also of several experiments and chymical preparations made with iron and its vitriol. The third, The Subterranean World, treating of Copper and Brass, and of the various methods which are adopted in different parts of Europe for the Liquefaction of Copper, the method of separating it from silver, converting it into brass, and other metals; of Lapis Calaminaris; of Zinc; of Copper Ore, and the Examination of it; and lastly, of several chymical preparations and experiments made with copper. Each volume is subdivided into three sections. There is not a more curious work extant than the foregoing in Metallurgy; it is executed with care, and the principles of the author, as well as the various operations of the mines, are illustrated by 155 copper plates. In the first volume he considers the great edifice of the universe, and explains its various phenomena with wonderful sagacity: he has in particular treated at large of the variation of the magnetic needle. The second part of this work, which treats of iron, has been translated into French, and inserted in the Description of Arts and Manufactures.

(*) 16. Prodromus Philosophiæ, &c. or, A course of Philosophical Enquiries on Infinity, on the Final Cause of the Creation, and on the Mechanism of the Operation of the Soul and Body. Dresden, in 8vo. 1733.

17. Œconomia Regni Animalis, or, The Œconomy of the Animal Kingdom, in two parts. The first treats of the Blood, the Arteries, the Veins, and the Heart; with an introduction to a rational Psycology. The second, of the Motion of the Brain, of the Cortical Substance, and of the Human Soul. Amsterdam, 1740 and 1741, in 4to.

18. Regnum Animale, or, The Animal Kingdom, in three parts. The first treats of the Viscera of the Abdomen, or the Organs of the lower Region. The second, of the Viscera of the Breast, or of the Organs of the superior region. The Third, of the Skin, the Touch, and the Taste, and of organical forms in general. Part printed at the Hague, and part at London, 1744, 1745, in 4to.

(*) 19. De Cultu et Amore Dei, or, Of the Worship and Love of God. The first part treats of the Origin of the Earth, of Paradise, of the Birth, Infancy, and Love of the First Man, or Adam. London, 1744, in 4to. The second part treats of the Marriage of the First

Man, of the Soul, of the Intellectual Spirit, of the State of Integrity, and of the Image of God. London, 1745, in 4to.

(*) 20. Arcana Cœlestia, or Heavenly Mysteries contained in the Sacred Scriptures or word of the Lord, manifested and laid open, in an explanation of the books of Genesis and Exodus, interspersed with relations of wonderful things seen in the World of Spirits, and the Heaven of Angels. London, from 1747 to 1758, in 8 vols. 4to.

"In this work the reader is taught to regard the letter of the Sacred Scriptures as the repository of holy and divine things within; as a cabinet containing the infinite treasures and bright gems of spiritual and celestial wisdom; as a throne, whereupon *the Great Jehovah* sitteth; and therefore must needs feel himself impressed with a wonderful reverence towards this holy book, grounded not in a mere blind assent to its sanctity, as resulting from education only, but in a real inward perception thereof, as the effect of a genuine conviction wrought in the understanding. In this case all the apparent inconsistencies and contradictions of the letter vanish, and no longer give offence, being all found reconcilable in the real spiritual and celestial senses which they contain. What before seemed nugatory and trifling, when viewed only in its outward form and figure, now acquireth a divine weight and consequence, by being viewed as to its internal form and spirit; and thus all the parts of the letter are justified as worthy of God to dictate, and as, in some respect, more or less remote, conducive to the spiritual use and benefit of man."

(*) 21. De Cœlo et Inferno, or, A Treatise concerning Heaven and Hell, and of the wonderful things therein heard and seen. London, 1758, 4to.

"By this work the reader may attain to some conception of the heavenly kingdom, and may learn therein, that all the relative duties, all the social virtues, and all the tender affections that give consistence and harmony to society, and do honor to humanity, find place and exercise in the utmost purity in those delectable abodes, where every thing that can delight the eye, rejoice the heart, entertain the imagination, or exalt the understanding, conspire with innocence, love, joy, and peace, to bless the spirits of just men made perfect, and to make glad the city of our God. This book may be zealously recommended to the attention of those who are qualified to receive it, as treating of subjects of the greatest importance, high as heaven and deep as hell, and comprehending all that is within us and without us; as a key that unlocks all worlds, and opens to us wonderful mysteries both in nature and grace; as displaying many hidden secrets of time and eternity; as leading us from earth to heaven, and bringing us as it were into the company of angels, nay, into the presence-chamber of the king of saints and Lord of glory. In a word, whatever is most desirable to know, whatever most deserving of our affections, and whatever is interesting in things pertaining to salvation, are the subjects of this work."

(*) 22. De Nova Hierosolyma, or, Of the New Jerusalem and its Heavenly Doctrine. London, 1758, in 4to.

(*) 23. De Ultimo Judicio et Babylonia Destructa, or, Of the Last Judgment, and of the Destruction of Babylon. London, 1758, 4to.

(*) 24. De Equo Albo, or, Of the White Horse which is spoken of in the Revelations. London, 1758, 4to.

(*) 25. De Telluribus in Universo, or, Of the Planets in our Solar System, and the Earths in the Starry Heavens, and of their Inhabitants. London, 1758, 4to.

(*) 26. Doctrina Novæ Hierosolymæ de Domino, or, The Doctrine of the New Jerusalem concerning the Lord. Amsterdam, 1763, 4to. This treatise points out to all the different appellations of christians a perfectly comprehensive view of the object of their faith, as well as the true nature of Christian Redemption.

(*) 27. Doctrina Novæ Hierosolymæ, &c. or, The Doctrine of the New Jerusalem concerning the Holy Scripture, or Word of the Lord. Amsterdam, 1763, 4to.

(*) 28. Doctrina Vitæ pro Nova Hierosolyma, or, The Doctrine of Life for the New Jerusalem. Amsterdam, 1763, 4to.

(*) 29. Continuatio de Ultimo Judicio, &c. or, A continuation of the Last Judgment, and of the Spiritual World. Amsterdam, 1763, 4to.

(*) 30. Sapientia Angelica de Divino Amore et Divina Sapientia, or, Angelic Wisdom concerning Divine Love and Divine Wisdom. Amsterdam, 1763, 4to.

(*) 31. Sapientia Angelica de Divina Providentia, or Angelic Wisdom concerning Divine Providence. Amsterdam, 1764, 4to.

(*) 32. Apocalypsis Revelata, or, The Apocalypse Revealed. Amsterdam, 1764, 4to.

(*) 33. Delitiæ Sapientiæ de Amore Conjugiali, or, The Delights of Wisdom concerning Conjugial Love, after which follow the Pleasures of Insanity concerning Scortatory Love. Amsterdam, 1768, 4to.

(*) 34. Summaria Expositio, &c. or, A Summary Exposition of the Doctrines of the New Church. Amsterdam, 1769, 4to.

(*) 35. De Commercio Animæ et Corporis, or, A Theosophic Treatise on the Nature of Influx, as it respects the Communication and Operation of Soul and Body.

(*) 36. Vera Christiana, &c. or, True Christian Religion, containing the Universal Theology of the New Church, which was foretold by the Lord, in Daniel, chap, vii. 13, 14. And in the Apocalypse, chap. xxi. 1, 2. Amsterdam, 1771, 4to.

"In this, as well as his other works, our illuminated author exposes the vanity of trusting to an empty profession of religion, without a good life answerable thereto. He enters minutely into the specific difference of works, showing that they are only truly good which proceed from the spirit of love and faith, and that all others done from mere natural impulse, or from worldly motives of honor, interest, or character, have no title to that denomination; and he also evidently proves, that what is called faith, as separate from charity and good works, is not true faith. He opens the doctrine of repentance in its deepest ground, and urges the necessity of regeneration, as the creation of a new heart and spirit in man, from the condition of his fallen nature, pointing out at the same time the error of ascribing this divine principle to water-baptism, or the sacramental sign of it: He confirms and inculcates the divinity of our Lord and Saviour

Jesus Christ, from the clearest exposition of gospel truths, and so evinces in a most satisfying manner, how the glorified humanity of the Son, by a most intimate and essential union with the Father, like the soul and body in man, characters *Jehovah* as God and man in one person; and he guards the doctrine of the Sacred Trinity in a very intelligible manner against the error of those who figure in their minds three distinct images, forms, or shapes of the godhead, and so run into mental tritheism, or a triplicity of gods: He vindicates the divine attributes from the offensive and reproachful error of those who charge the god of infinite love with want of compassion, by ascribing to him an arbitrarious mercy in favor of some, whilst he sentences the greater part of mankind by a damnatory decree to unavoidable perdition, proving by convincing arguments that the heathen world, under their several dispensations, are in a salvable state, and will, by a due use of the means afforded them, be brought into the knowledge of the truth hereafter. In a word, he takes in the whole system of christian faith and practice, explains and reconciles numberless difficulties and seeming differences in the Scriptures with a perspicuous brevity, points out the errors of the several churches, and shows that the depravity and darkness which has overspread the face of christendom at this time, is the night preceding the morning of that day which shall bless the earth with the New Jerusalem dispensation, under which Christ's spiritual kingdom shall be exalted in righteousness and peace among men."

(*) 37. Coronis seu Appendix ad Veram Christianam Religionem, or, An Appendix to the Work entitled, True Christian Religion, or the Universal Theology of the New Church.

(*) 38. Clavis Hieroglyphica Arcanorum Naturalium et Spiritualium, &c. or, An Hieroglyphic Key to Natural and Spiritual Mysteries, by way of Representations and Correspondencies. This is a small fragment, but conveys much useful information.

(*) 39. Summaria Expositio Sensus Interni Librorum Propheticorum Verbi Veteris Testamenti, necnon et Psalmorum Davidis; or, A Summary Exposition of the Internal Sense of the Prophetical Books in the Old Testament, and of the Psalms of David. With a double Index.

40. Index generale rerum, &c. or, An Alphabetical Index of the various Subjects and Names that are contained in the Word of the Lord.

(*) 41. Index rerum in Arcanis Cœlestibus, or, An Index to the Arcana Cœlestia.

42. Index rerum in libro Concordia Pia nuncupato, or, An Index to a work entitled Concordia Pia, with some other pieces.

(*) 43. Index rerum in Apocalypsi Revelata, or, An Index to the Apocalypse Revealed.

44. Collectio Memorabilium, &c. or, A large collection of memorable relations, with an Index, in three volumes folio. In this work are several curious particulars concerning Queen Elizabeth of England, and Queen Christiana of Sweden, Peter the Great, Pope Sextus V., Charles XII., Louis XIV., and others.

45. Explicatio Librorum Historicorum, &c. or, An Explanation of the Historical Books of the Word, and also of the Prophets Isaiah and Jeremiah.

(*) 46. Apocalypsis Explicata, &c. or, An Explanation of the Book of Revelations, in 4 vols. 4to. In this truly divine and extraordinary work, the spiritual and hidden sense of the Revelations is fully explained, and a great variety of the most difficult passages of the Old and New Testament clearly elucidated, in a manner at once demonstrative of the truth of revelation at large, and of the author's divine credentials by internal evidence. In the latter part of this wonderful explication are discussed separately, though with a view to illustrate the great points contained in the body of the work, many interesting and important questions, calculated to develope and vindicate the mysterious ways of providence, and reconcile christianity with true philosophy.

47. Index particularis Sententiarum, &c. or, A particular Index of the Passages of Scripture contained in the Apocalypsis Explicata.

(*) 48. Supplementum in Coronide, &c. or, A Supplement to the Appendix of True Christian Religion.

(*) 49. Varia de Ultimo Judicio, or, Further Particulars respecting the Last Judgment and Spiritual World.

50. Tractatus de Charitate, or, A Treatise on Charity.

51. Canones præcipui Novæ Ecclesiæ, or, The principal Canons of the New Church.

52. Varia Observata de Domino, &c. or, Various Observations concerning the Lord, on the Athanasian Creed, on the Word, on Divine Love and Divine Wisdom, and on Marriage.

53. Quinque Memorabilia maximi momenti, or, Five memorable Relations of the greatest importance.

54. Fragmenta pretiosa, &c. or, Valuable Fragments on the Œconomy of the Animal Kingdom, with an excellent Tract on the Process of Generations.

(*) 55. Fragmenta nonnulla de Cultu et Amore Dei, or, Some Fragments on the Worship and Love of God.

56. Fragmenta quædam in Opere Minerali, or, Fragments on Minerals.

57. Viarium Swedenborgii, or, Swedenborg's Diary of his Travels.

58. Collectio Somniorum Autoris, or, A Collection of the Author's Dreams from the year 1736 to 1755.

☞ There are also some other printed pieces and manuscripts of our author, of which we can at present give no account, not being able to procure them, or to obtain an accurate account of their titles, &c. The greatest part of his theological works have been translated and published in Germany; several have been also translated and published in France, Denmark, and Russia.

EXPLANATION OF EXODUS XXI.

(*In continuation from page* 414.)

"And he shall go forth in his body"—that hereby is signified the state after combat, which is of truth only confirmed and implanted, appears from the signification of going forth, viz. from service, as denoting a state after combat, see above, and from the signification of in his body, as denoting truth without good, see also above; the reason why it denotes a state of truth confirmed and implanted is, because by going forth in the seventh year, this is signified in the present case because spiritual good, which is represented by the woman, had served to confirm it, and also to implant what was new.

"And if the servant saying shall say"—that hereby is signified thought on the occasion from truth implanted appears from the signification of saying, as denoting thought, and from the signification of man-servant, as denoting truth without correspondent good, in this case such truth confirmed and implanted, because it is said of that servant when he was about to go forth. It is said that man-servant denotes truth, but thereby is meant a man who is in truth without correspondent good: the reason why truth is called a man-servant, and it is not said a man who is in such truth, is, because abstract speech, that is, separate from man, is angelic speech: for in heaven the thought is employed about thing without person: for when person is also there thought of, in such case is excited the society which is in such a thing, and thus the thought is determined thither, and is fixed; for in heaven where there is thought there is presence, and presence would bend to itself the thoughts of those who are in the society, and would thereby disturb the influx from the divine [being or principle] there; it is otherwise when they think abstractedly concerning a thing, in this case the thought diffuses itself in every direction according to the heavenly form proceeding from the divine, [divine being or principle] and this without disturbance of any society; for it insinuates itself into the common spheres of the societies, and in this case doth not touch or move any one in the society, thus doth not divert any one from the freedom of thinking according to influx from the divine; [being or principle] in a word, abstracted thought can pervade the universal heaven without stopping any where, but thought determined to person or to place is fixed and stopped.

"I love my lord, my woman, and my children"—that hereby is signified the delight of the remembrance of spiritual good, appears from the signification of loving, as here denoting the delight of remembrance, of which we shall speak presently; and from the signification of lord as denoting spiritual good, which was the source, see above, and from the signification of woman, as denoting good adjoined by the spiritual principle, see also above, and from the signification of children, as denoting the goods and truths thence derived; hence by lord, wife, and children, in the sum are signified spiritual goods. The reason why the delight of remembrance of those goods is signified by loving is, because they, who were represented by Hebrew men-servants, are they who within the church are in truths of doctrine, and

not in good according to those truths, such cannot be affected with truth for the sake of good, but for the sake of delight; wherefore by loving in this case, inasmuch as it is said of such, is signified the delight of remembrance.

"I will not go forth free"—that hereby is signified the delight of obedience, appears from the signification of going forth free, as denoting a state after combat, which is of truth only confirmed and implanted, see above, for the service, which was of six years, and is called a week, *(septimana)* Gen. xxix. 27, 28, signifies labor or some combat, such as appertains to those who are in truths and not in correspondent good, who are meant by Hebrew men-servants in the spiritual sense; these are such that they cannot be regenerated, but only be reformed; for *to be regenerated* is said of those, who by the truths, which are said to be of faith, suffer themselves to be led of the Lord to the good of spiritual life; but *to be reformed* is said of those who, by the truths which are of faith, cannot be brought to the good of spiritual life, but only to the delight of natural life; they who suffer themselves *to be regenerated*, act from affection according to the precepts of faith; but they who do not suffer themselves to be regenerated, but only *to be reformed*, do not act from affection, but from obedience: the difference is this: they who act from affection act from the heart, and thus from a free principle; and also they act truth for the sake of truth, and good for the sake of good, and thereby exercise charity towards the neighbor; but they who act from obedience do not act so much from the heart, consequently not from a free principle; if they seem to themselves to act from the heart and from a free principle, it is for the sake of somewhat of self-glory, which makes it to be so apperceived; nor do they act truth for the sake of truth, nor good for the sake of good, but for the sake of the delight arising from that glory; thus neither do they exercise charity towards the neighbor for the sake of the neighbor, but that they may be seen, and that they may be recompensed: from these considerations it is manifest, who and of what quality they are who are represented by the sons of Israel, and who and of what quality they are who are represented by Hebrew men-servants. But within the church at this day the knowledge of this distinction hath perished; the reason is, because the church at this day is predicated and said [to be] from faith, and not from charity; and few know what faith is, the generality believing that faith consists in knowing those things which the doctrine of the church teaches, and in persuading that they are true, but not that it consists in living according to those truths; a life according to those truths they call moral life, which they separate from the doctrine of the church and name moral theology: but the learned believe that faith is confidence or trust that they are saved by the Lord's suffering for them, and redeeming them from hell, and they say that those are saved, who have this confidence, thus by faith alone: but such persons do not consider, that the confidence of faith cannot be given except with those who live the life of charity. These are the causes why knowledge hath perished concerning the difference between those who are in the truths of faith and not in correspondent good of life, and those who are in the good of life corresponding with the truths of faith; and inasmuch as that knowledge hath perished, it must

needs be, that the things which are said concerning those who are in truths and not in good, who are signified by Hebrew men-servants, will appear strange.

" And the Lord shall bring him to God"—that hereby is signified a state into which he then enters according to divine order, appears from the signification of bringing to God, when the subject treated of is concerning those who are in truths and cannot be in good, as denoting to make them to enter into a state according to divine order; for by bringing is signified to enter into, and by God is signified divine order, of which we shall speak presently; that these things are signified is evident from what follows in this verse, for therein is described the state of those who are in truths, and not in correspondent good, viz. that it is a state of perpetual obedience; for they who are in this state are in servitude in respect to those who are in good correspondent with truths; for these latter, inasmuch as they act from good, act from affection, and they who act from affection act from the will, thus from themselves, for whatsoever is of the will with man, that is his *proprium*, since the esse of the life of man is his will; but they who act only from obedience, do not act from their own will, but from the will of their Lord, thus not from themselves but from another, on which account they are respectively in servitude; to act from truths and not from good, is to act solely from the intellectual-principle, for truths have relation to the intellectual-principle and goods to the will-principle, and to act from the intellectual-principle and not from the will-principle is to act from that which stands without and serves, for the intellect was given to man to receive truths, and introduce into the will that they may become goods, for truths are called goods when they become of the will: but to serve the Lord, by doing according to his precepts, and thus by obeying, is not to be a servant but is to be free, for the veriest freedom of man consists in being led of the Lord, for the Lord inspires into the will itself of man the good from which to act, and although it is from the Lord, still it is apperceived as of self, thus from freedom: this freedom appertains to all who are in the Lord, and is conjoined with inexpressible felicity. The reason why God in this passage denotes divine order is, because in the Word the term God is used where the subject treated of is concerning truth, and the term Jehovah where the subject treated of is concerning good; wherefore the divine truth proceeding from the divine good of the Lord is in the supreme sense God, and his divine good from which the divine truth proceeds is Jehovah; the reason is, because good is the esse itself, and the divine truth is the existere thence proceeding, for what proceeds, this exists thence: the case is similar with good and truth in heaven, or with the angels, and in like manner in the church with men; the good there is the esse itself, and the truth is the existere thence derived, or what is the same thing, love to the Lord, and love towards the neighbor, is the esse itself of heaven and of the church, but faith is the existere thence derived: from these considerations it is clear, whence it is that God also is divine order, for it is divine truth proceeding from the Lord which makes order in heaven, insomuch that that [divine truth] is order itself; divine truth is order, wherefore when man or angel receives divine truth from the Lord in good, there appertains to him the order which

is in the heavens, consequently he is a heaven or kingdom of the Lord in particular; and to such a degree as he is from truths in good, and afterwards as he is from good in truths: and [what is an arcanum] the angels themselves appear in a human form in the heavens altogether according to the truths which appertain to them in good, with a beauty and splendor according to the quality of good from truths; the men of the church in like manner appear as to the soul in heaven; this is an effect of the divine truth itself proceeding from the Lord, as may be manifest from what hath been shown concerning heaven as the grand man, and concerning its correspondence with singular the things in man, at the close of several chapters: this arcanum is what is meant by these words in the Revelations: "He measured the wall of the Holy Jerusalem a hundred forty-four cubits, which is the measure of a man, that is, of an angel," xxi. 17; who could ever understand these words, unless he knows what is signified by the Holy Jerusalem, what by its wall, what by a measure, what by the number 144, and thus what by a man, that is, an angel; by the New and Holy Jerusalem is signified the New Church of the Lord, which is about to succeed to the christian [church] existing at this day, by wall are signified the truths of faith which are to defend that church, by measuring and a measure is signified state as to truth, by the number 144 is signified the like as by 12, for 144 is a number compounded of 12 multiplied into 12; by those numbers are signified all truths in the complex, hence it is clear what is signified by the measure of a man, that is, of an angel, viz. the truth itself proceeding from the Lord in its form, which is a man-angel in heaven, as was said above; hence the arcanum is evident, which the above words involve, viz. that they are descriptive of the truths of that church, which is to succeed the christian [church] existing at this day: that they are truths grounded in good, is described in the verse which next follows, in these words: "The structure of the wall was jasper, but the city was pure gold like to pure glass," verse 18; by jasper is signified truth such as is about to be the truth of that church, for by stones in general are signified truths, and by precious stones the truths which are from the Lord; by gold is signified the good of love and wisdom: who could ever conjecture that such things are involved in the above words; and who cannot see from these considerations, that innumerable arcana lie concealed in the Word, which do not at all appear to any one except by [or through] the internal sense; and that by that sense, as by a key, are opened truths divine such as are in heaven, consequently heaven and the Lord Himself, who is all in all of the Word in its inmost sense.

(*To be continued.*)

AN HIEROGLYPHIC KEY

TO

NATURAL AND SPIRITUAL MYSTERIES.

[BY EMANUEL SWEDENBORG.]

EXAMPLE I.

As long as motion endures, so long does effort endure; for effort is the moving power of nature: but effort alone is a dead power.

As long as action is continued, so long is will continued, for will is an effort of the human mind towards action. From will alone no action follows.

As perpetual is the divine operation, as is the divine providence; for providence is the divine will of operating: but from providence alone no operation follows.

The following expressions mutually correspond to each other. (1.) *Motion, action, operation.* Action, indeed, is also attributed to nature, wherefore, instead of motion, action might be substituted; but, properly speaking, action flows from a principle, which can act of itself, or in which is implanted a will; consequently it flows from the human mind. In like manner action, but more frequently, operation, is wont to be predicated of the divine providence, although it is not a spiritual word. (2.) *Effort, will, providence.* With respect to effort, it is a mere natural term; but will is applicable to rational minds: providence is predicated of God alone. That will and effort mutually correspond to each other, may be seen in the paragraph concerning will; but that providence likewise corresponds, is evident from hence, that as the will involves every human action, so does providence involve every divine operation, or God's universal will. (3.) *Nature, human mind, divine mind, or God.* In the first class are contained all those things which are purely natural; in the second class, such as are rational and intellectual, and of course such as are moral also, as having relation to the human mind; but in the third class are contained theological and divine things: wherefore they mutually correspond to each other.

Confirmation of the propositions. (1.) That as long as motion endures, so long does effort: this is the common opinion of philosophers; for they assert, that in motion there exists nothing real but effort; as also that motion is perpetual effort. Instead of motion may also be substituted action, which likewise may exist purely natural, viz. when it flows from some power, or when it is followed by an effect. (2.) That effort is the moving power of nature: it is an axiom in philosophy, that power consists in a continual effort or tendency to action, and that power is the beginning of actions and changes; hence that the moving power consists in a continual effort or tendency to change place. (3.) That effort without motion is a dead power, is also agree-

able to the rule of Wolfius, namely: That it is a dead power which consists in effort alone, and that a living power is attended with change of place. (4.) In regard to will, it is to be observed, that I mean the human will, which takes its rise from the rational mind, whence flows rational action. There are also animal actions, which flow from a will nearly resembling the rational will. (5.) That providence is sometimes non-operative, may be gathered from the scriptures; for there are some human minds which repel all divine power. It may therefore be said, that providence is not admitted or received, but it cannot be said that it ceases; just as we may say, that will continues, notwithstanding the cessation of action.

Rules. (1.) The first class I call the class of natural things; the second, the class of rational animals, which includes also things moral; but the third class I call that of spiritual things, or theological class. (2.) The principal matter is not to be expressed by the same words, but by different terms suited to each class respectively; thus, effort, will, providence. (3.) And, indeed, it ought to be expressed by such words as at first sight do not seem to signify or represent the same thing; for it is not instantly comprehended, that the will corresponds to effort, and providence to the will; nor that the rational mind corresponds to nature, and God to the rational mind, and so on. (4.) That expressions purely natural are to be explained and defined by other natural terms easier to be understood: but that expressions belonging to the class of rationals are to be defined by terms belonging to the class of naturals; in like manner expressions in the theological class, by terms in the class of rationals: as, for example, effort is defined to be the power of acting; will, to be an effort of the human mind towards action; providence to be the divine will of operating; and so on. (5.) That in many cases it is proper to use the same and similar words in every class; otherwise the sense would be rendered too obscure, as in the following expressions: *as long as, to endure, to be continued, alone is, it follows, and;* for these are not essential words; although these terms may be changed for others proper to the class, yet it is best to retain the usual ones, for a clearer understanding of the matter. (6.) It is also proper to express one rule in one class by several words, and by circumlocution: for example: effort alone is a dead power; in the following classes it is said, will alone is an effort, which is succeeded by no action; that is, no action or inaction is the same thing as dead action; but the phrase *dead action* sounds rather awkwardly. The same observations will apply to the third or theological class.

EXAMPLE II.

Throughout all nature there is a beginning of effecting something, implanted in its effort: therefore, as is that beginning, such is the faculty or power of effecting; as is the faculty, such is the effort; and as is the effort, such is the motion, and consequently such the effect.

There is in every human mind a view and love of a certain end,

implanted in its will: therefore, as is the love, such is the desire; as is the desire, such is the benevolence and will; and as is the will, such is the action, and consequently such the attainment of the end.

In God is a most pure love towards us and for our salvation, which is the end of creation, implanted in his providence: therefore, as is that love, such is his grace and providence; and as is his providence, such is the operation, and such our salvation, which is the end of all ends.

Order and the representative world are in the most perfect state, when harmony subsists between the providence of God, the wills and ends of human minds, and the efforts and effects of nature. But order and the world are in an imperfect state, when these do not harmonize; and in such degree imperfect, as they fall short of harmony.

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The following mutually correspond to each other. (1.) *The beginning of effecting, the view of an end, and the love of the end of creation, or our salvation in God.* At first sight it seems as if some other thing besides love in God, might correspond to the beginning of effecting in nature; but since God is the beginning and end of all things, there cannot be said to be in him a beginning, unless it be that which he himself is: but of his providence there may be a beginning, for providence is operative; but this beginning can be no other than his most pure love towards mankind, and for their salvation, which is the end of creation. (2.) *Effect, end, end of ends, or the salvation of souls.* Effect is predicated of nature, but end of the human mind, for minds view ends before effects, and afterwards effects as instrumental causes to promote those ends. It is altogether the province of human creatures from the effect to infer the end, that is, from the simple presence of things to gather wisdom, and further than this, to judge nothing at all of futurity. But in human minds particular ends only are considered; but the end of ends, or most universal of all ends, is under the eye of God himself, which, to be understood, ought to be described; namely, an heavenly society of souls, or in other words, the salvation of mankind. (3.) *Faculty, benevolence, grace.* It is well known that benevolence is applicable to man, and grace to God; neither is it to be doubted, that the most proper correspondent thereto in nature is a greater or lesser faculty, proneness, promptitude of effecting, that is, facility, from which also the term faculty is derived, which in other cases signifies power, possibility, &c.

Confirmation of the propositions. (1.) That nature is the beginning of effecting something: this may appear from the definition which philosophers give of nature; for the celebrated Wolfius says, Universal nature, or nature simply so called, is the beginning of changes in the world; and there is an active or moving power, or a combination of moving powers, that is, of efforts, for effort consists in power, so that that beginning must of necessity be implanted in the effort. Aristotle likewise says, that God and nature do nothing in vain, but all for

the sake of an end; so the beginning of effecting, and the effect itself, are of nature, but the end is of God: but, indeed, both end and effect together come under the cognizance of the human mind or man. (2.) That the love of the end is implanted in the will of the human mind, is sufficiently evident; for the will is seldom determined to action, unless there be a certain incitement thereto from love, or a desire of obtaining some certain end. But consult the passage which treats of the will. (3.) That ends alone are in God, and that nature spontaneously concurs to promote ends by effects, is sufficiently plain from hence, that God is above nature, neither has he any thing in common with it; for nature was formed and created to promote the ends of divine providence, which is the cause of correspondences and representations; nor can any thing else be the end of creation, than an universal society of souls, from which God may be regarded as the end of all things.

Rules. (1.) There are two modes of proof, in order to know whether we have acquired truth: to know whether it be a physical truth in the first class, may be gathered from the second and third, or moral and theological classes; and to know whether it be a moral truth, may appear from the physical and theological classes; for every thing ought to agree and harmonize, or confirm the truth itself, for when there is a correspondence, if in any place it be thwarted or interrupted, it is a plain mark of error. (2.) There is also another kind of proof, namely: when the contents of the three classes so harmonize, as, by being placed in regular sequence, to produce another fourth truth, for example: in order that the representative world may be perfect, the following should agree, viz. the providence of God, the wills and ends of minds, and the efforts and effects of nature, thus: the first is an exemplar, the second a type, and the third a resemblance: for all divine things are exemplars; intellectual, moral, and civil things, are types and images; but natural and physical things are resemblances: thus exemplars, types, and resemblances, must fully represent each other; there is also a mutual correspondence and harmony betwixt them, for the one acknowledges and is acknowledged by the other as its proper relative and correspondent.

EXAMPLE III.

Motion cannot exist without effort, but effort without motion may; for if all effort were to break forth into open motion, the world would perish, inasmuch as there would then be no equilibrium.

Action cannot exist without will, but will without action may; if all will were to break forth into open action, man would perish, for then there would be no rational counterpoise, or reason to moderate.

No divine operation can exist without providence, but, indeed, providence may exist without operation or effect; if all providence were

to be operative or efficient, human society, as it now is, could not possibly subsist, for then there would be no true exercise of human liberty.

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Correspondences. (1.) *The world, man, human, society:* for man is called a microcosm, or little world, and human society the great world, or as the French term it, *le monde.* That the world may exist, it is requisite there be nature; that man may exist, it is essential that there be a rational mind; and that human society may exist, there must of necessity be a God. Whatever is of a divine nature, is an object of consideration in human society, and must especially be so in the most universal or heavenly society of souls. (2.) *Equilibrium, rational counterpoise, or reason to moderate, true exercise of liberty:* for there are many things to curb and restrain human wills, that they break not forth into open action, which serve as so many bridles to check and keep them within bounds, namely: things indecorous, dishonest, divers kinds of loves or lusts, (of which the one kind acts as a check upon the other) fear, necessities, impossibilities. In order, therefore, to constitute an equilibrium of minds, there must be reason to moderate, and prudence or rational counterpoise. In another sense also equity corresponds to equilibrium, but that is only the case when justice and injustice are the subjects treated of. The true exercise of liberty, is the very equilibrium itself of human society; but the abuse thereof is, indeed, the destruction of the equilibrium; for which reason there are forms of government, rulers, subjects, punishments, and rewards, merely to put a curb to licentiousness, and to enforce the true enjoyment of that liberty which is allowed; for if the divine will governed absolutely or arbitrarily, there would be no such thing as liberty, such as now exists; and if there were no liberty, there would be nothing proper to the human kind, consequently neither would society subsist, such as it now is.

Confirmation of the propositions. (1.) That the world would perish, if all effort were to break forth into open motion. There is no substance in the universe, even among gross bodies and the elements, but what has implanted in it a power and an effort towards action; that is to say, each has implanted in its own nature. It is well known, that there is an inherent tendency in the atmospheric particles to expand themselves; but it is equally true, that every individual particle mutually contains and restrains another, whence results the equilibrium, which subsists as well in particulars as in generals. (2.) The like reason would hold good, if all will were to break out into open action; for then man would perish, or there would be no rational mind, seeing that man is only so far a man, as he is possessed of a rational mind. It is therefore the privilege of mankind to be endued with the power of curbing their appetites, and the insane or extravagant tendencies of their lusts; which power, if a man were deprived of, he would altogether cease to be man. Moreover, there are internal organs of sense, or rather powers of motion, as also muscles of the body, contrived in such a manner as to form a general equilibrium throughout the whole, when they all unite together in action: for action flows from the greater exertion of a particular power under the influence of

the powers general. (3.) That the providence of God may exist without being attended with operation or effect, is a theological truth. God wills and provides for the salvation of all men, but this universal will or providence does not take effect; for there are some who resist the divine grace, in whom this providence cannot become effective and operative.

EXAMPLE IV.

In all effort is present direction and celerity.

In all will is present intention and determination of action as to degrees and momenta.

In all providence is present divine disposition and succession of things.

God disposes, man intends and purposes, nature obsequiously gives direction to effects.

Correspondences. (1.) *Direction, intention,* and *divine disposition.* To direction, which is of nature, correspond both intention and determination, which are of the rational mind; for nature is dead; therefore it cannot, from any thing of a will-principle implanted in it, intend but merely direct, and that only so far as itself is directed. (2.) *Celerity, determination of action as to degrees and momenta, succession of things.* To direction and celerity properly corresponds determination of action as to degrees and momenta, that is, as to space and time.

Confirmation of the propositions. (1.) That in all will is present an intention, is plain from common sense and the general way of speaking, inasmuch as we are regarded, or (which is the same thing) our actions are judged of from the will or intention, these being considered as synonimous terms. Experience alone confirms the truth of this, that in will is a determination of action as to degrees and momenta. (2.) That in providence is present divine disposition and succession of things, is, indeed, evident without confirmation; but in order to its existence, it is necessary that there be nature, the world, human society, and of course time and space, with various other things relative to nature and the world; for providence cannot be predicated of God without nature, thus it can only be predicated of him in the created world.

EXAMPLE V.

Inert power and passive power is the principle of gravity, and the cause of rest in the substances of the world.

Sloth and indifference is the principle of indetermination, and the cause of inaction in the human body.

Correspondences. (1.) *Inert power* and *sloth.* In the animal kingdom sloth is the only proper correspondent to inert power: it is true, indeed, that torpor, cold, or death, may, in some cases, correspond to inert power: but the subject here treated of is, correspondence with a living animal. (2.) *Passive power* and *indifference;* that is, such a principle as suffers not itself to be moved or excited to re-action, for such is that quality which we term passive power. (3.) *Gravity* and *indetermination.* (4.) *Rest* and *inaction.*

Confirmation of the propositions. (1.) Inert power is not a dead power, but exists whenever a body is deprived of the power of re-acting in the same proportion as it is acted upon, or when it has lost its elastic virtue; thus the power impressed on it is absorbed, [or swallowed up in it] since it does not return the same degree of re-action, as it at first received of action. (2.) Such is the nature of corpuscles of an angular form, for in these all the minutest particles are at rest, that is, they do not possess any power or effort towards action; for there is a certain perpetual resistance and collision in themselves: whence it follows, that this property consists in gravity, rest, cold, and similar things, which are purely terrestrial. (3.) Such a perpetual opposition and contrary direction is also sometimes found in human minds, whence arises indetermination and inaction; but this likewise derives its origin from sloth and indifference, which absorb and destroy the powers, as if destitute of sensation.

Rule. When nothing can be found to serve as a proper corresponding representative, then one of the classes may be omitted, as in the above example; since nothing divine can correspond to sloth, inertness, gravity, rest, indetermination, or inaction; for whatever bears the image or characters of death, is not predicable of pure and essential life.

EXAMPLE VI.

From effects and phenomena we judge of the world and nature, and from the world and nature we infer effects and phenomena.

From actions and inclinations we judge of man and the rational mind, and from man and his mind, when known, we infer actions and inclinations.

From the works and documents of love we judge of God, and from God we infer his works and documents of love.

THE HARMONY, OR ANALOGY.

As the world stands in respect to man, so do natural effects in respect to rational actions.

As man stands in respect to God, so do human actions in respect to divine works.

Correspondences. (1.) *Phenomena, inclinations, documents of love.* There are, indeed, other phenomena in the animal kingdom, besides

inclinations, such as sensations, perceptions, thoughts; but the principal ones are inclinations, inasmuch as from them we are able to judge of the nature of man, and the state of his mind. So also the wonderful things of God, all of which are documents of love towards us and for our salvation, enable us to judge of him.

Confirmation of the propositions. (1.) There are two methods of teaching and learning, namely: from effects and phenomena to judge of the world and nature, which is called the *analytical* method; or from the world and nature, when known, to infer effects and phenomena, which is the *synthetical* method. (2.) That from the things of the world we may gather instruction concerning the Divine Being, is confirmed by the apostle in his epistle to the Romans, ch. i. 19, 20. "That which may be known of God, is manifest in them, for God hath made it manifest to them: the invisible things of God, ever since the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and divinity, to the end that they may be without excuse."

Rule. From each of the examples adduced a certain analogy may be formed, and from the analogies an equation [or parallel] which may again be reduced into its analogies; as in the following instance: As the world stands in respect to man, so do natural effects in respect to rational actions; and in like manner with the rest. Now if for world we put [w,] for man [m,] for effects [e,] and for action [a,] they may be joined together after the analytical method, thus, w, m, e, a. The manner how these ought to be adjoined to others, and multiplied, so as to form an analytical equation, will be shown elsewhere in its proper place. These are the first rudiments of universal mathematics, of which mention is often made. There is also a ratio or continual analogy; for example: As the world is to man, so is man to God: from which it follows, that God passes through man into the world, or that God has nothing in common with nature but by means of man; consequently that the perfection of nature depends on the perfection of man; for God, who is the author of nature, no otherwise disposes the world than as is compatible with the quality of the medium, which is man, through whom he communicates with the world.

EXAMPLE VII.

Nothing can stop the course of nature, so long as the sun, by means of the pure airs and atmospheres, can fill the world with active powers, and with the rays of its light.

Nothing can stop the course of human life, so long as man's spiritual mind or soul, by means of the rational mind and animal spirit, can illustrate him with perpetual life, and with the rays of intelligence.

The human race will be constantly perpetuated, neither will the

world perish, so long as God, by means of his spirit and angels, can illuminate human societies with intelligence and the rays of wisdom.

EXAMPLE VIII.

The course of nature will be stopped immediately when the sun can no longer illuminate its world.

The course of human life will be stopped immediately when the soul can no longer enlighten its man with understanding.

The world will perish, immediately when God can no longer illuminate mankind.

Correspondences. (1.) *Course of nature, course of human life, course of the life of mankind.* For there is a correspondence between the nature of the life of every individual, and that of the community at large; but to use less objectionable terms, I am willing to express it otherwise, by saying, that the human race will be constantly perpetuated, or that the world will not perish; still the sense remains the same. The course of nature also corresponds to providence in operation. (2.) *Pure air, rational mind, divine spirit.* It frequently occurs in the scriptures, that the divine spirit is compared to most pure air, or is represented by pure air. Our rational mind itself is the same as our spirit, agreeable to the remark made in its proper place; thus they mutually correspond to each other. (3.) *Atmospheres, angels, animal spirit.* The atmosphere, namely: that which is called ethereal and aëreal, is the inferior air, to which also angels are likened; such a spirit or genius is our animal spirit, to which are attributed affections and passions. (4.) *Active powers, life, intelligence.* Whether you say nature, or active powers, it amounts to the same thing, for universal nature is an aggregate of active powers; powers are singular, or parts of nature, but nature is a common or general term. That nature and life mutually correspond to each other, was shown above: the same is also true of active powers in the present case. Intelligence is a more distinct and superior life, which in the third class is to be substituted instead of the simple term *life;* for to live is to understand. (5.) *Light, intelligence, wisdom.* That natural light corresponds to intelligence, is readily acknowledged by every one; for the phrase *intellectual light* is made use of in common; and to the understanding we attribute clarity, shadows, with other things of a like nature. Besides, images are formed by the help of light, whence come ideas, and from ideas imagination and thought, and thus understanding; the understanding itself is also called rational sight. But wisdom is an exclusively divine property: it is the part of man to understand, but not to be wise, for this ought to be ascribed solely to God. (6.) *Sun, soul, God.* In man or the microcosm there exists no other sun, than his soul or spiritual mind, from which proceeds intelligence. But God

is the sun of wisdom, or wisdom itself, in like manner as the sun of the world is the sun of light.

Confirmation of the propositions. (1.) The sun itself is the source and beginning of all natural things, from which the world, or that which we call the solar system, derives its existence as well as subsistence; so that, respectively to the rest, the sun may well be termed the father of nature: [*natura naturans*] but its operation on the universe is effected through the pure airs or atmospheres, by means of which it becomes, as it were, present in every point and corner of its own system; for as far as ever its rays extend, so far does its activity and light penetrate. Were the sun to be altogether withdrawn, every thing would fall into decay, and lose its existence, for want of motion, heat, and fresh supplies of natural life. (2.) The case is the same in the animal kingdom; when the soul is unable to operate through the rational mind and animal spirit, and ceases to invigorate its little animal world, or to refresh and enlighten it with life and intelligence, instantly it dies. He that is deprived of a mind and animal spirit, is destitute of life and intelligence, or is as a dead stock or corpse. (3.) That the world also will perish, when God can no longer govern mankind by his spirit, is a consequence that follows by analogy, and is confirmed by the sacred scriptures: for the reason why mankind was destroyed by the flood, was because the Divine Spirit could no longer operate; and that for the same reason the world will hereafter perish, is abundantly declared and predicted by the evangelists and apostles. From the above analogical conclusion it likewise follows, that man is that medium, through which God passes into nature, or through which nature may ascend to God: therefore, as is the state of man, such is that of the world, which will totally perish, whenever the human race becomes so perverse and wicked, as to reject all grace and divine wisdom. That such is the chain of causes, we may likewise conclude from the curse passed upon the world and earth for the sin and guilt of Adam; as also that peace, plenty, and the hope of years to come, depend on the union and harmony of our souls and minds with God.

(*To be continued.*)

DICTIONARY OF CORRESPONDENCES.

(*In continuation from page* 417.)

BAAL, signifies worship from the evils of self-love and the love of the world.

BAALE of JUDAH, (2 Sam. vi. 2.) signifies the ultimate of the church, which is called its natural principle.

BAALIM and her LOVERS, (Baales et Amasios) (Hosea, ii. 13.) signify those things which belong to the natural man, and are loved, viz. lusts and falsities thence derived.

BAAL-PEOR, (Numb. xxv. 5.) signifies the adulteration of good. To commit whoredom after Baal-peor, and to worship their gods, signify to profane worship.

BABEL, or BABYLON, signifies those whose externals appear holy, whilst their internals are profane. *Babel*, (Jer. xx. 4, 5.) signifies those who deprive others of all knowledge and acknowledgment of truth. *Babel*, (Jer. li.) signifies those who, by traditions or reasonings of the natural man, pervert the truths and goods of the church. *Babel*, (Rev. xviii.) signifies the profanation of good and truth. In the prophets of the Old Testament, *Babel* signifies the profanation of good, and *Chaldea* the profanation of truth. Those who, by application to their own loves, falsify truths, and adulterate goods, are much treated of in the Word, where *Babel* is mentioned, but most especially in the apocalypse. *Babel and Chaldea* signify self-love and the love of the world. Also, the profanation of things celestial and spiritual in worship.

BABEL, ERECH, ACCAD, and CALNEH, (Gen. x. 10.) signify different kinds of worship, whose externals appear holy, whilst their internals are profane.

BABYLON, signifies the Roman Catholic religion as to its tenets and doctrinals. *Babylon, or Babel*, signifies corrupt worship, in which self-love and the love of the world have dominion. Such is the worship of the church of Rome. *Babylon* signifies the adulteration and profanation of good and truth.

BABYLONIANS (the) have transcribed the merit and righteousness of the Lord unto themselves.

BABYLONISH CAPTIVITY (the) represented the change of the state of the church, which change consisted in its worship becoming external, uninfluenced by any internal principle.

BACK. The wicked appear in the light of heaven as having their backs turned towards the celestial sun, which is the Lord. See Jer. ii. 27.

BACK PARTS OF JEHOVAH, (Exod. xxxiii. 23.) signify the externals of the Word, of the church, and of worship.

BACK PARTS. Beneath the back parts (*Sub Natibus*) there is a most dreadful hell, where the inhabitants seem to strike themselves with knives, aiming the knives at the breast of each other, like furies; but at the instant of giving the stroke, the knife is taken from them: these are such as bear so violent hatred against others, that they were always burning with a desire to murder them with all cruelty, whence they had contracted so terrible a nature. *Back Parts*. They who impose by means of conjugial love, and by love towards children, behaving themselves in such a manner that a husband has no suspicion but that they are chaste, innocent and friendly guests, and who under such and various other appearances, commit adultery with greater security. These are in a hell beneath the *back parts, (sub natibus)* in the most filthy excrements, and are vastated to such a degree as to become like mere bones, because they are ranked with the treacherous.

BACKWARD, (to go) (Gen. ix. 23.) signifies not to attend to error and perverseness.

BAKER, (Gen. xl.) signifies appertaining to those things in the body which are subject to the will-part, the external sensual principle, or that of the body, which is subordinate or subject to the will-part of the internal man; because every thing which serves for food, or

which is eaten, as bread, meat in general, and all the work of the baker, is predicated of good, and thereby hath relation to the will-part. How the case is in this respect, viz. that the sensual things subject to the intellectual part, which are represented by the butler, were retained, and that the sensual things subject to the will-part, which are represented by the baker, were rejected, is an arcanum, which, without illustration, cannot be comprehended; but the following observations may serve in some sort for its elucidation; by sensual things are meant those scientifics and those delights, which have been insinuated, through the five external or bodily senses, into man's memory and into his concupiscences, and which together constitute the exterior natural principle, by virtue whereof man is called a sensual man; those scientifics are subject to the intellectual part, but the delights to the will-part; the scientifics also have reference to truths which are of the understanding, and the delights to goods which are of the will; the former are what are represented by the butler and were retained, but the latter are what are represented by the baker and rejected; the reason why the former were retained is, because for a time they could accord with intellectual things, and the reason why the latter were rejected is, because they could not in any wise accord together; for the will-principle in the Lord, who is treated of in the supreme sense, was divine from conception, and was the divine good itself, but the will-principle by nativity from the mother was evil, wherefore this latter was to be rejected, and a new one to be procured in its place from the divine will-principle by the intellectual, or from the divine good by the divine truth, thus from his own proper ability: this is the arcanum, which in the internal sense is here described. *Baker* signifies the good of love, and *Butler* the truth of doctrine.

BAKERS, those who blend truths or falses together, so that they cohere, appear in the spiritual world as bakers kneading dough, and beside them also there appears an oven.

BALAAM signifies those who as to their understanding are illustrated and teach truths, but nevertheless love to destroy *(dolo)* those who are of the church. *Balaam* was an hypocrite and a diviner or soothsayer, and through his counsel given to Balak he sought to destroy the children of Israel by eating things offered to idols. By the angel of Jehovah standing in the way against Balaam, with a drawn sword, (Numb. xxii. 22. 31.) was signified the principle of truth, which opposed the false principle in which Balaam was. The doctrine of Balaam signifies those who do works by which worship was defiled.

BALANCES (Rev. vi. 5.) signify the estimation of goodness and truth.

BALDNESS signifies the word without its ultimates. It also signifies the deprivation of exterior truth, or truth of the external man. *Baldness* is the natural principle, in which there is nothing of truth.

BALM, (Gen. xliii. 11.) the truth of exterior natural good, and its pleasantness.

BAND. See *Girdle*.

BANDS of their YOKE, (Ezek. 34. 27.) are the pleasantnesses *(Jucunda)* of evil derived from self-love and the love of the world.

BANISHED. All the good of charity, and all the truth of faith have been *banished* since the faith in Three Gods was introduced into christian churches.

BANQUETS and FEASTS, signify conjunction; specifically, initiation to conjunction.

BAPTISM neither gives faith nor salvation; but is a sign and testimony that the person baptised belongeth to the church, and that he may become regenerate. *Baptism of John.* By it a way was prepared, in order that the Lord Jehovah might come down into the world, and accomplish the work of redemption. *Baptism of the Lord* signifies the glorification of his human (principle). *Baptism* is a sacrament of repentance. Adults, as well as infants, may be baptized. *The Waters of Baptism* signify temptation. By washing, which is called baptism, is meant spiritual washing, consisting in purification from evils and falses, and regeneration is thereby effected. *Baptism* was instituted in the place of circumcision, because by the circumcision of the foreskin was represented the circumcision of the heart, to the end that the internal church might succeed the external, which in all and every thing figured the internal church. The first use of baptism is introduction into the christian church, and insertion at the same time amongst christians in the spiritual world. The second use of baptism is, that the person baptised may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and may follow him. The third use of baptism, which is the final use, is, that man may be regenerated.

(*To be continued.*)

FOR THE HALCYON LUMINARY.

PARAPHRASE OF THE LORD'S PRAYER.

Our Universal Parent, by name JEHOVAH JESUS, the Essence of Goodness and Truth, of Wisdom and Love, enthroned in Majesty Divine, from whom all good things do come, through the heavens, to angels and men; dispose us to venerate thy Name, by our perception and thought, by our will and understanding, by our faith and love, by word and deed. Let thy Grace and Peace inspire us, thy Wisdom and Harmony lead us, thy Goodness and Truth support us—that thy Sacred Commands may be obeyed faithfully, as well in the terrestrial as in the celestial church. Bestow upon us perpetually the Heavenly Food, the Holy Word, which proceedeth out of the mouth of Thee, O, JEHOVAH JESUS, by whom we live; enable us to put away our sins, that thou mayest, in thy mercy, look upon us, and by the laws of thy Divine Providence, grant us pardon; rid us of the evil which causeth temptation, and leadeth into temptation; and keep us from acting, or thinking, contrary to thy Divine Rules; for the Church, by union with Thee, is Thine—Thine too is the kingdom in the bosom of the regenerate—and Thine is the kingdom in the universal Heaven. All power belonging to Truth from Good is Thine—the Glory from Divine Truth is Thine—Thine is the Majesty, the Wisdom and the Splendor of Glory, for ages of ages, for ever and ever. AMEN.

AGRICULTURE, No. XI.

MANURES—CONCLUDED.

Let us now see, whether Britain enjoys advantages in its soil and climate, which are unknown to the United States; and if it does, in what do they consist? The land unfit for cultivation in proportion to the quantity is much greater in the island of Great Britain than in the United States, and amounts to little less than one fifth of the whole quantity in the kingdom. We can hardly be said to have any barren land. The sandy tracts upon the sea coasts produce useful pine timber, and would not be less productive, if cultivated with equal attention, than the light sand of Norfolk. The mountains of Britain are barren; in America they are covered with useful timber, and when cleared are very generally productive of fine pasture. Bogs, heath downs, and chalky lands, which are found in such abundance in Britain, are hardly known in the United States. In England, large tracts are loose and spongy, the water lying below the surface; these fields cannot be cultivated but by draining at very great expense; hence, blind draining, makes a great article in British agricultural improvement, and in British expense; very little land of this description has fallen under our observation within the United States.

The greatest advantage that South Britain possesses over us, is the mildness of its winter, which enables the farmer to prepare his grounds earlier for a spring crop. Thus beans can be cultivated to advantage in England and not in the United States; because they should be sown in March to ensure a crop. The same circumstance too enables the British farmer to feed his turnips on the ground—an advantage however which North Britain does not possess: there, turnips require to be protected from the frost, as in America. To this cause, among others, it is probably owing, that few turnips are raised here for sheep or cattle, but principally because they are a very expensive crop in proportion to their value, and comparatively more so in a country in which hay is so much more easily made and cured than in England. It is supposed that the winter is much shorter in England than in the United States. This is an error: there is not one fortnight difference, between the time of foddering their cattle, even in South Britain, and in New-York or New-Jersey. The autumn, as well as the spring, is cold and wet, and accompanied not only with more rain, but with much higher winds, than in America. It is true, that having little snow, the sheep and young cattle are enabled to glean something on their pastures, and are not housed or folded as in the United States. This, however, appears to us rather a disadvantage than otherwise, if we may speak from our own experience. When the winter is close, and the ground covered with snow, the appetite of the cattle is keen: they are content with the coarsest food, and thrive upon it. When, on the contrary, the winter is open, and the cattle suffered to run out, they are unable to fill themselves on the fields, and yet lose their relish for straw or coarse hay, in the barn-yard; and we have invariably found, that both cattle and sheep are in better condition during a severe, than during a mild winter, to say nothing of the loss of manure, and the

injury to the land, when they are suffered to run out. Whatever may be the state of the weather, good farmers among us keep up their cattle during the whole winter, and till there is a bite of grass in the spring. And it will be found, that, except with respect to sheep, the same practice is followed in Britain. It is also supposed, that as the climate of Britain is more moist than that of the United States, it must be much more productive of grass. This is, we believe, an error. It is certain that every thing grows more rapidly in the spring, in proportion as it is checked by cold in the winter. Immediately after the snow goes off in northern climates, the grass vegetates, and summer succeeds to winter, without the intervention of spring. In the United States, the harvest is near a month earlier than in Britain, and the straw much longer. It is then certain, that straw must grow more rapidly in one, than in the other, and for the same reason grass; which is, indeed, the fact: our hay as well as our grain is cut earlier, and of course must grow faster.

Not knowing any other advantage which Britain possesses, let us examine those which the United States enjoy.

We have already mentioned the culture of maize, as a very leading feature in American agriculture, and one that gives it an advantage over any country in which it is not cultivated. To this we may add, the facility with which hay is made in the United States, and its superior quality. It is cut at a season of the year which is generally free from rain, and is richer and heavier, from owing its growth more to heat than moisture. Every farmer knows the difference between hay mown on upland, and on watered meadows. The facility with which grass and a variety of grains are raised, since the introduction of gypsum, (which has been found to have little effect in England) has of late years given great advantages to the American farmer over those of almost any other country.

We have mentioned the benefit that may be derived from pumpkins; and when it becomes an object to obtain the greatest possible produce from our fields, and to save hay, it cannot be doubted, that they will be much more extensively cultivated than they now are.

It has been supposed, that the native soil of Britain was superior to that of the United States. For our part, we can only say, that from an attentive examination of the soil, not only in Britain, but in France, Flanders, Germany, and Italy, we have found no cause to think that of the United States inferior to theirs. If Flanders, and more particularly Lombardy, which is certainly the finest country in Europe, present us with large tracts of fertile land, we may certainly compare with the first, the whole of the country which lies between the Hudson and Connecticut rivers, and the north-west parts of the states of New-York and Pennsylvania; and with Lombardy, tracts of much greater extent upon the Ohio, and the rivers that fall into it; to say nothing of the second Egypt, that is to be found upon the waters of the Mississippi.

If the earth owes its fertility to the decay of vegetables, the United States should naturally be much more fertile than Britain; since this cause has been operating in America some thousand years longer than in Europe. And this reasoning seems to be justified by the fact.

We have mentioned the more rapid growth of grain and grass: this is equally true with respect to fruit and forest trees. In the United States every farmer enjoys a luxury which wealth can hardly procure in England. In five years from planting the stone, he may eat the fruit of his peach-trees. In England a man may plant out an orchard of apple or pear-trees for posterity, but seldom hopes to gather the fruit himself. In the United States, in six or seven years from setting out an orchard, it will furnish a plentiful supply of fruit for his table, and in less than ten years will store his cellar with its rich and wholesome liquors. There are no European fruits which do not come to perfection in America, and no farmers, whose board may not be amply supplied with them, as well as with melons and a variety of legumens, which the want of a genial sun keeps from ripening in Great Britain, except at great expense.

We return then, to the position we set out with, That the people of the United States, neither wanting education nor intelligence, and enjoying all the moral, political, and physical advantages, that are found in the most favored parts of Europe, and having the same stimulants to their industry, must necessarily conduct their agriculture upon principles adapted to their situation; and that the censures, passed upon it, either proceed from prejudice, or from not entering into the circumstances that govern their conduct; and that their agriculture approximates to that of Europe, as their lands rise more in value; and that whenever the farming capital consists rather in land than in labor, more of the last will be expended upon the first. All farming is, as we have said, grounded upon a calculation of profit, and less on the capital employed. When land was so plenty as to be had for taking up, the only question with the farmer was, whether it was better to clear a new field when the old one was exhausted, or to preserve its fertility by carrying out the manure that had been for years accumulating at his barn door.

We would not be understood to maintain, that this was not bad husbandry in the United States: the contrary is known to be the fact. All we insist on is, that the system generally pursued is that best adapted to the interest of the individual. It remains to be considered, how far it may be more advantageously directed for the public good, without injury to the cultivator. In general, the agriculture, that contributes most to the happiness of the farmer, is most useful to the community; not only because of the interest that it has in his welfare, but because of its influence upon the well-being of the nation. The cultivator, who is employed in raising food and raiment, provides for the great physical wants of man, and is himself happier than one whose occupation it is to supply luxuries. Every man who has seen the wine countries of Europe, must have observed the poverty of the wine-dresser, and the greater ease and comfort enjoyed by those who cultivate grain. The reason is, the last labors, first, to provide a competence for his family, and next to supply their artificial wants, by his surplus productions. If a drought prevails, and his crops fall short, it seldom happens that he has not at least enough to support himself, and he only sacrifices his luxuries. The vine-dresser depends upon the sale of his wine for the necessaries of life. If his crop fails, which it often does, he suffers much. If it is too abundant, he is again in-

jured; because as the demand is limited, he may not be so fortunate as to be able to dispose of any part, or only of a small proportion of his wine, and that at a very reduced price. And what is still more unfortunate, he not only suffers when his own crop fails, but when that of the cultivator of bread and meat does not obtain his usual increase. First, because in that case the farmer consumes little or no wine; and next, because the price of those necessaries is enhanced. If the sale of his produce depends upon a foreign market, his situation is rendered still more precarious, from the various causes that may diminish or destroy the demand. It can never, therefore, be the interest of a nation to encourage the cultivation of the vine to a much greater extent, than may serve to supply the regular demand at home; because it can only do it at the expense of the happiness of one class of its own people, and by rendering them dependant upon the fashion or caprice of foreign nations. What we have observed with respect to wine, applies still more forcibly to tobacco. The consumption of this at home is very small; the sale depends on a foreign demand. As it is the most useless of all luxuries, it is only encouraged in Europe as a means of levying a tax. The cultivator receives much less for the production than the governments that admit it do in duties. As every nation can dispense with it, the cultivator is always dependant upon foreign nations, upon the fiscal arrangements of their governments, and the whim and fashion of the consumers. At present, none but the lower class of people, except in Holland, consume tobacco in any other form than snuff; and this is also going out of fashion; and as the poor sooner or later copy the modes of the rich, the demand for it must necessarily diminish, and with it the profit of the cultivator; which, indeed, has already so far sunk, that much of the tobacco land is now turned to more useful objects, the cultivation of grain. And this is the less to be lamented, as tobacco requires fertile land, which it exhausts without giving any thing by which its fertility may be restored. As the agriculture that is employed in raising luxuries render a country dependant upon foreign nations, that are the buyers, so that which supplies them with necessaries creates a dependance upon the sellers; and it is this circumstance that gives the United States the weight they possess in Europe.

The invention of machinery for the spining of cotton has excited a great demand for that article, and as this too may be counted among the necessaries of life, has had the same effect that is produced by the trade in grain. It has also been attended with extraordinary profit to the cultivator. This last, however, must diminish, while its utility as a national staple increases. Where the land and climate, suited to any agricultural production, is in some sort unlimited, the profit in raising such production must be regulated by the price of labor, or rather by the capital employed. Thus in Virginia, it is not more profitable now to raise tobacco than Indian corn, because there are more lands fit for tobacco than are necessary to supply the demand. The same thing must happen with regard to the culture of cotton, if we except those species of it which can only be raised in small tracts in the vicinity of the sea. The price of cotton lands is not greater than those which are proper for wheat. If, then, a farmer can raise

only so much wheat as pays him one hundred dollars for every hand he employs, and the cotton planter receives five hundred dollars for every laborer occupied in the culture of cotton, the price of that article must fall to four fifths of what is now given. This fall will, however, be gradual; because the consumption of cotton will increase as it becomes cheaper: that circumstance will render it more a necessary of life, and enable it to supply the place of flax, and in some sort, of wool; besides that, it will in that case wholly banish the East-India cottons, and take their place in the market.

This article of agriculture, then, merits the greatest attention, not only as it affords a supply to our own wants, and is the pabulum of manufactures, but as it will render the nations to whom it becomes a necessary of life dependant upon our commerce. As the situation and policy of the United States naturally lead them to seek peace, and shun the broils that vex the old world, it is desirable that they should be as independent for other necessaries of life as they are for food. Clothing has hitherto been in a great measure obtained from abroad. The consequence has been, that they have not only been drained of their specie, but subjected to the inconveniences that result from the taxes and restrictions they impose upon their commerce, and the interruptions it suffers during a war. Every man that wears a British coat, pays the tythes, the poor-taxes, the rents, the taxes of England, with export duties and profits to foreign merchants; all of which is so much actual loss to the country. But this is trifling compared to the dependance it creates upon them, and the interest it forces the inhabitants of the United States to take in their peace or wars. An idea has prevailed that this country is not yet ripe enough for manufactures; and this idea has in some measure paralyzed their exertions to establish them; yet the fact is, that the United States ship very few raw materials, except cotton. All its iron, wool, leather, sheep-skins, flax and hemp, are manufactured at home, and considerable quantities of leather, hemp, and iron, imported. Is there then not strong reason to believe, that if the agriculture of the country was turned to the production of articles which are manufactured at home, that it would render the United States as independent for clothing as they now are for food? The continuance of wars in Europe, or such protecting duties and prohibitions as will assure the farmer that peace will not ruin the manufactures that are to consume his produce, and in favor of which he changes his system of husbandry, cannot fail to bring about this desirable state of things. The facility, with which the people of the United States embrace any object useful to their country and themselves, must astonish those who observe the extreme difficulty with which old habits are relinquished in other portions of the globe. The circumstances we have mentioned relative to the introduction and prices of Merino sheep, and the sudden extension of our flocks within the last four years, must convince every reflecting man, that every article of woollen clothing must soon be made at home. Already we find the increase of manufactures of that kind keeping pace with the increase of wool, and the reduction of the price of cotton, and the war charges upon imported goods, operating upon the establishment of many manufactures of that article. The fertility of lands in the western states, and the

expense of bringing grain to market, naturally lead them to the culture of flax and hemp, whose value will better bear the charge of transportation. This cause is already operating. A considerable quantity of hemp is raised and worked into cordage on the Ohio. To the remoter parts of the union we may early look (if fostered by the attention of government) for an ample supply of canvass and cordage and coarse linens. While we keep up our connexions with Europe by allowing them the advantage of a commerce in luxuries, in exchange for our superfluous provisions, let us depend only on our own agriculture and manufactures for necessaries. LIVINGSTON.

MORAL EXTRACTS.

The most common propensity of mankind is, to store futurity with whatever is agreeable to them; especially in those periods of life when imagination is lively and hope is ardent. Looking forward to the succeeding year, they are ready to promise themselves much, from the foundations of prosperity which they have hid—from the friendship and connexions which they have formed. Alas, how deceitful do all these dreams of happiness often prove! While many are saying in secret to their hearts—"To-morrow shall be as this day, and more abundantly," we are obliged in return to say to them—"Boast not yourselves of to-morrow; for you know not what a day may bring forth."

In seasons of distress and difficulty, to abandon ourselves to dejection, carries no mark of a great or worthy mind. Instead of sinking under trouble, and declaring, "that his soul is weary of life," it becomes a wise and a good man, in the evil day, with firmness to maintain his post; to bear up against the storm—to have recourse to those advantages which, in the worst of times, are always left to integrity and virtue, and never give up the hope that better days may yet arise.

Let him that desires to see others happy, make haste to give while his gift can be enjoyed, and remember, that every moment of delay takes away something from the value of his benefaction. And let him who proposes his own happiness, reflect, that while he forms his purpose, time rolls on, and "the night cometh when no man can work."

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions and barren zeal.

There is certainly no greater facility, than to be able to look back on a life useful and virtuously employed—to trace our progress in existence, by such tokens as excite neither shame nor sorrow. It ought therefore to be the care of those who wish to pass the last hours with comfort, to lay up such a treasure of pleasant ideas, as shall support the expenses of that time, which is to depend wholly upon the fund already acquired.

When we have no pleasure in goodness, we may with certainty conclude the reason to be, that our pleasure is derived from an opposite quarter.

SELECT PASSAGES.

[*From St. Pierre's Studies of Nature.*]

I.

I remember that, when I arrived in France, in a ship which was returning from the Indies, as soon as the sailors perfectly distinguished the land of their native country, they became almost entirely incapable of attending to the ship. Some fixed their eyes upon it, incapable of turning them away; others put on their best clothes as if immediately to disembark; there were some who stood talking to themselves; and others wept. As we approached, the confusion of their senses increased. Having been absent during several years, they admired incessantly the verdure of the hills, the foliage of the trees, and even the rocks of the shore, covered with sea-weeds and mosses; as if every object was new to them. The spires of the villages in which they were born, which they recognized among the distant fields, and named one after another, filled them with extacies of joy. But when the vessel entered the port, and they saw upon the quays their friends, their fathers, their mothers, their wives, and their children, who held out their arms, while their eyes were dimmed with tears, and who called them by their names, it was impossible to keep one of them on board: they all leaped ashore, and it was necessary, according to the custom of that port, to hire another set of seamen, to bring the ship to anchor.

What, then, should we do, if we could distinctly see that heavenly country where all whom we have most loved reside? If we were assured by demonstration that another world exists, I persuade myself that, from that moment, every occupation here would cease. All the laborious and vain anxieties of this life would have an end. The passage from one world to the other being within the reach of every man, who would stay in this? But nature has covered the path with obscurity, and placed doubt and apprehensions as sentinels.

II.

Complaints have always been made that the unworthy frequently enjoy the gifts of fortune, while the virtuous are destitute. We are often incorrect in our estimate of merit: not so much that we overrate ourselves, as that we undervalue others; and this results not from injustice, but from ignorance. But virtuous persons are sometimes destitute not only of the blessings of fortune, but of those of nature: To this, says Saint Pierre, I reply, that this misfortune often turns to their advantage. When the world persecutes them, they are generally driven into some illustrious career. Misfortune is the road to great talents, or, at least, to great virtues, which are far preferable. "It is not in your own power," said Marcus Aurelius, "to be a natural philosopher, a poet, an orator, or a mathematician; but it is in your power to be virtuous, which is better than all."

III.

Being at Marlay, I walked among the thickets of its magnificent park, to see the groupe of children who are feeding with vine branches

and grapes a goat that is represented at play with them. Near this admirable piece of sculpture is a covered pavilion where Louis XV. on fine days, sometimes partook of a collation. As it was showery weather, I entered it for a moment, for shelter. I found three children there, that were much more interesting than the marble children. Two very pretty little girls were employing themselves with much assiduity in gathering from around the arbor, bundles of dry branches that the winds blow from the trees, which they put into a basket that stood upon the king's table, while a little boy, badly clothed, and very lean, devoured a morsel of bread in a corner. I asked the tallest of these girls, who was about eight or nine years of age, what she meant to do with the wood that she was so eagerly collecting? She replied, "You see, sir, that little boy there—he is very miserable! He is sent out all day long, to gather wood: when he carries home none, he is beaten: when he picks up some, the Swiss, at the entrance of the park, deprives him of it, and uses it himself. He is faint with hunger, so we have given him our breakfast." After answering me thus, she and her companion filled the little basket. They put it upon his back, and ran before their unfortunate friend, to see if he could pass in safety.

TRUE POLITENESS.

Politeness is a just medium between formality and rudeness: it is in fact good nature regulated by quick discernment, which proportions itself to every situation, and every character; it is a restraint laid by reason and benevolence on every irregularity of temper, of appetite and passion. It accommodates itself to the frantic laws of custom and fashion, as long as they are not inconsistent with the higher obligations of virtue and religion.

To give efficacy and grace to politeness, it must be accompanied with some degree of taste as well as delicacy; and although its foundation must be rooted in the heart, it is not perfect without a knowledge of the world.

In society it is the happy medium which blends the most discordant natures; it imposes silence on the loquacious, and inclines the most reserved to furnish their share of conversation; it represses the despicable, but common ambition of being the most prominent character in the scene; it increases the general desire of being mutually agreeable; takes off the offensive edge of raillery; and gives delicacy to wit; it preserves subordination, and reconciles ease with propriety; like other valuable qualities, its value is best estimated when it is absent.

No greatness can awe it into servility, no intimacy can sink it into a coarse familiarity; to superiors, it is respectful freedom; to inferiors, it is unassuming good nature; to equals every thing that is charming; studying, anticipating, and attending to all things, yet at the same time apparently disengaged and careless.

Such is true politeness; by people of wrong heads and unworthy hearts disgraced in its two extremes; and by the generality of mankind confined within the narrow bounds of mere good breeding, which is only one branch of it.

FOR THE HALCYON LUMINARY.

MASONIC.

When the *Grand Master* and Great LORD of all,
Call'd up from chaos this terrestrial ball,
He gave the *Word*, and swift, o'er eldest night,
Beam'd the first dawning of celestial *light*.
Confusion heard His voice, and murm'ring fled,
Whilst *Order* rul'd and triumph'd in its stead:
Discordant atoms, rang'd from pole to pole,
Forgot to jar, and peace possess'd the whole:
The fiercest foes in mutual concord strove,
And all (at once) was *harmony* and *love*.

By this example taught, FREEMASONS join,
And full in sight pursue the heavenly *Sign*.
With *Love's* firm bands connected, *hand in hand*,
On *Friendship's* solid base secure we stand;
While confidence and trust, by turns impress'd,
Beam heavenly influence on each conscious breast.
No party feuds, no fierce intestine jars,
No senseless tumults, no pernicious wars,
Disturb our calm repose, where *peace* alone
In decent order fills the friendly throne.

Can *Wisdom's* self a nobler method find,
To charm the soul, and harmonize mankind,
Than jests like ours, who labor still to improve
Unblemish'd *truths*, firm *faith*, and mutual *love?*

And ye, who (unconscious of the heavenly ray)
May smile, perhaps, at what these numbers say,
Confine the rash reproach, and, warn'd, forbear
To spurn our laws, because some brothers err.
In nature's fairest products faults arise;
But shall we thence all harmony despise?
Or think creation's beauteous scheme undone,
Because some spots appear upon the sun?

FLATTERY.

The coin that is most current among mankind is flattery; the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be.

VALUABLE INVENTIONS AND IMPROVEMENTS.

MANUFACTURE OF BRICKS.

A machine for moulding and manufacturing of brick from the clay in its crude state, has lately been invented by a gentleman of this city, which promises to be of great utility to the ingenious inventor and the public generally. From the calculation of judges skilled in machinery, it is supposed to be capable of completing between 30 and 40,000 bricks in one day; requiring no more hands to work it than what the common method takes to make 5000 in the same time. From a survey of the machine, and its importance, it may be called the most valuable improvement discovered for many years.

CYLINDRICAL BRAD MACHINE.

We understand a patent is about being taken out for a new Cylindrical Brad Machine, which is to cut 1000 nails or brads in a minute. The plate is vibrated by means of a slide acted on by inclined planes on the pulley or band-head. The inventor is a Mr. Turner, who is now setting up one at Ellicott's Mills, in the neighborhood of Baltimore.

CRIMSON DYE.

Doctor Adam Seyber, of Philadelphia, has succeeded, by several processes, to fix the elegant crimson inherent in the juice of the poke-berry, *phitolacca decandra*. He has varied the shades from the brightest crimson to a fire red, which, in many cases, may be substituted for inferior scarlet. From these discoveries cochineal may, in many instances, be dispensed with.

The counsellor Dorasan, a gentleman well known throughout Russia by many useful discoveries, has lately succeeded in a very interesting experiment upon the grains of the basella ruba; he has produced from them a color equal in brilliancy to that of cochineal. This plant may be cultivated with little trouble in the southern parts of the Russian empire; and already one pound of the color it gives may be bought at the rate of one ruble and twenty-five copecks, while a pound of cochineal costs fifty rubles.

Query. "May not this discovery contain the secret hitherto known only to the Tartars, of imparting a brilliant red to the pith of trees, which when boiled and cut into given shapes, forms those beautiful beads, to which we give the name of Tartar coral?"

METHOD OF PRESERVING BACON FROM BEING RUSTY.

When the bacon has been salted about a fortnight, put it into a box of the size of the pieces of bacon, covering the bottom of the box with hay, wrap up each piece of bacon in hay, and between every piece put a layer of hay. This will preserve bacon from rusting, and keep it a twelve-month as good as the first day.

INDIAN REMEDY FOR THE DYSENTERY, OR BLOODY FLUX.

Take the root of cat-tail, (a flag) boil it moderately in sweet milk; take as much as you please; it hurts no one; in a little time it will cure.

CERTAIN REMEDY FOR THE PILES.

Take a quarter of a pound of sulphur, pour on it one quart of boiling water; stir it well; let it remain till cold and settled, and then drink a wine glass full two or three times a day, as your disorder may be more or less severe.

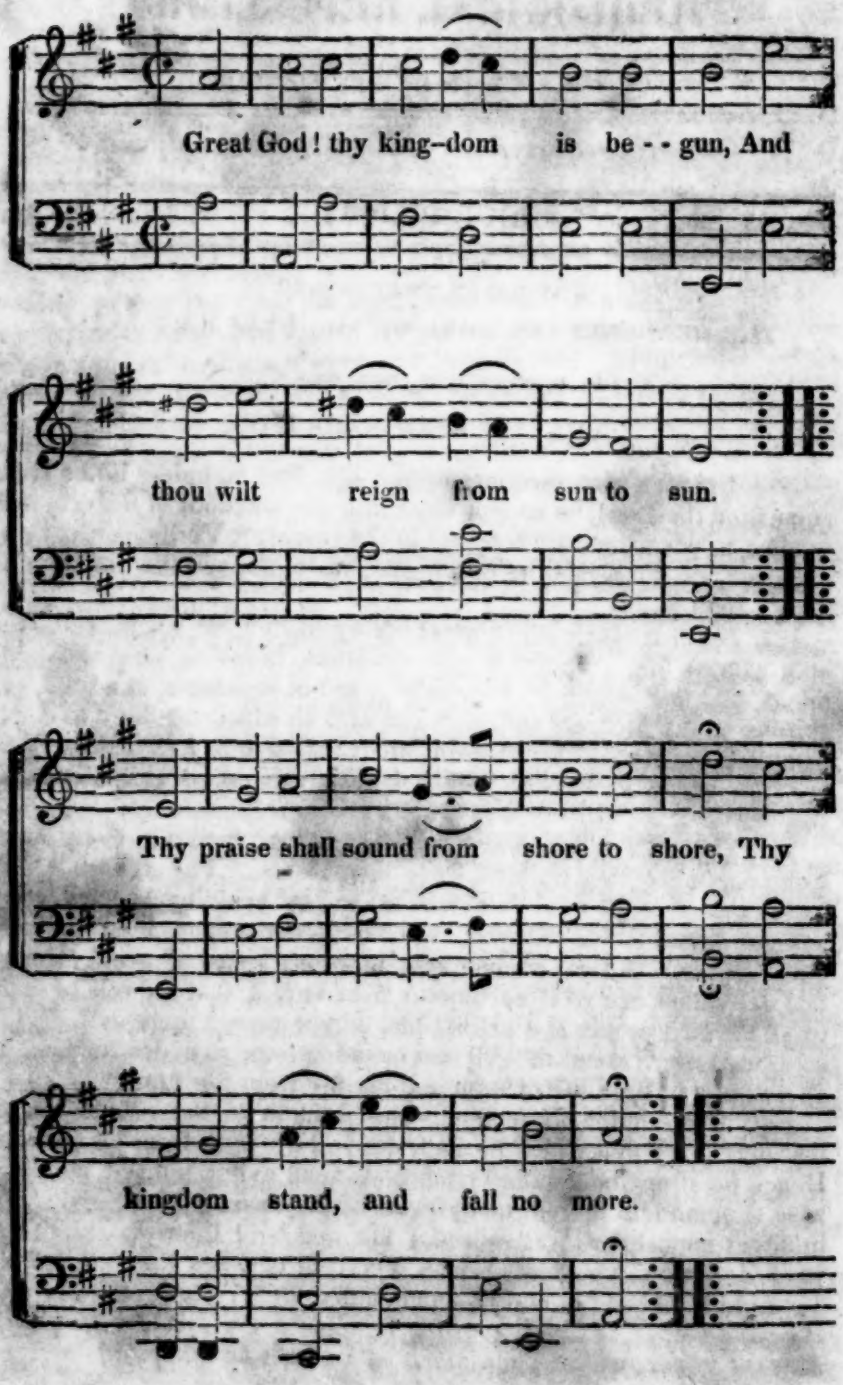
SCRAPS FROM LATE ENGLISH PAPERS.

A few days since a young man, aged 25, a French officer in Oswestry, mixed vinegar with some beef which had been in a copper saucepan two days. He scraped the saucepan with a spoon to have all the gravy; after he had eaten the beef, he felt the most excruciating pain in his bowels; but supposing it to be the cholic, which he had been afflicted with some time, paid very little attention to it till out of the power of medicine to cure him.

Mr. Delahoyde, of Scion Vale, who has recently distinguished himself by his successful treatment of insanity, performed one of his miraculous cures in the course of the last month, under the inspection of the duke of Sussex and several noblemen, together with the physicians of the transport board. In order to satisfy these gentlemen that the merit to which he laid claim was not without foundation, he went to the house of Sir Jonathan Miles, at Hoxton, and from ninety-three of the wildest of the patients, selected one of the most ungovernable, who has been nearly three years in chains, and was literally naked. This unhappy wretch he conveyed to his premises at Hoxton, to make his experiment, where the physicians to whom we have alluded, felt his pulse, and found it considerably above a hundred. Mr. Delahoyde then proceeded to perform his cure, which he always does in private, and in a short time afterwards returned his patient to his guests, who, to their astonishment, found that his pulse had been reduced to seventy-three. The man has since been completely restored, and is now at work in the garden at Sion Vale, is perfectly sane, and has had several conversations with the duke of Sussex and other persons of distinction, who have attested the fact. Independent of this cure, several others have been performed by this gentleman, equally surprising. His mode of treating his patients remains a perfect secret. Some medical men have imagined that he has recourse to exhaustion, but he has clearly proved that this is not his practice.

A very large quantity of bones is annually collected in Norfolk, and exported from Yarmouth to distant counties, where, after being ground or crushed, they are used as manure by the farmers, at the rate of from 60 to 80 bushels per acre. At Worksop, in Nottinghamshire, 50,000l. worth of bones are annually sold at 2s. 2d. per bushel.

THE NEW JERUSALEM.

By F. Barthelemon.

Great God! thy king-dom is be - - gun, And
thou wilt reign from sun to sun.
Thy praise shall sound from shore to shore, Thy
kingdom stand, and fall no more.